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The Expository Times

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THE EXPOSITORY TIMES

Notes of Recent Exposition

One phrase sums up the Mission and Message of Jesus. It is the Kingdom of God. To discover what Jesus meant by it is to possess the key not merely to the Gospels but to the New Testament and, indeed, the whole Bible.

What does it mean ? *Quot homines, tot sententiae.* The history of the last hundred years shows how prone men have been to read into the phrase their own dreams of the Good Time Coming—political, economic, or religious. It is ' the kingdom of self-respect,' says a Socialist writer. It is ' the condition of living in which love spelt with a capital L really gets busy and wins through,' says a popular preacher. It ' is a spiritual commonwealth embracing all who do God's will,' says a widely read theologian. Ask the Roman Catholic apologist, and he will tell you that the Kingdom of God is to be identified with the Church, and we need not ask which one. Ask the Adventist, and he will answer in terms of some cataclysmic coming of Christ on the clouds of heaven. We need not multiply definitions. Obviously, in such a chaotic situation, the only remedy is to go back to the Gospels and try, with the help of the best historical scholarship, to win an understanding of this key phrase.

This has been the task of our *Neutestamentlers* in the last few decades, and it is not too much to say that the discovery of the true meaning of the Kingdom of God is the most important achievement of New Testament science in our day. Twenty years ago an Expository Times article by Dr. Newton Flew (in the series ' Some Outstanding New Testament Problems ') admirably acquainted our readers with the trends of modern research on the subject, from Weiss to Gloege. The work of two more decades has served to confirm the main points made in that article. The Kingdom of God has nothing to do with man-made Utopias. It is not to be equated with the evolutionary process. It is not (as Ritschl supposed) ' the organization of humanity through action inspired by love.' On the contrary, the concept is eschatological through and through—eschatological and dynamic. It is God making the *Eschaton* visible in human affairs. It is the saving Sovereignty of God—God manifesting His redeeming Rule, to visit and redeem His people. And the heart of the gospel or Good News is that, though that Rule is yet to be consummated, it is decisively present in the work and words of Jesus.

Now this new understanding of the Kingdom of God obviously involved new insights into many aspects of Biblical theology. It clearly implied a ' high ' Christology ; it had new light to throw on the Ethic of Jesus ; it had important repercussions on the Biblical doctrine of the Church ; it drove scholars to re-think their views of the Last Things. All these issues have seriously engaged New Testament experts in the last twenty-five years. Dr. Flew himself has shown how the new light on the Kingdom illuminates the doctrine of the Church. Professors Dodd and Jeremias have written brilliantly on the Parables of the Kingdom. The late Professor Donald Baillie addressed himself anew to the Christological problem. Professor Cullmann, relating Christology to the meaning of history, has taught us to think of the coming of Christ as its centre. And so on.

Until now, however—so far as we are aware—no writer has essayed to gather up, in short space, the theological consequences for Christian Doctrine generally involved in the new understanding of the Kingdom of God. This is a task for the *Systematiker* rather than the *Neutestamentler*, and some of us have been waiting for him to appear, persuaded that not until the doctrine of the Kingdom takes its rightful place in Christian Dogmatics will the fruits of New Testament research be properly harvested and garnered.

For this reason we cordially welcome Professor Harold Roberts' Fernley-Hartley Lecture for 1954. Its title is *Jesus and the Kingdom of God.*[1] It is a small book which can no doubt be faulted

[1] Epworth Press ; 12s. 6d. net.

at this point or that, but it deserves to be acclaimed as a courageous attempt to do what we have been desiderating, namely, to use the new understanding of the Kingdom of God as a framework into which can be fitted the recent fruitful studies in Christology, Ecclesiology, Eschatology, etc.

Space will not allow us to elaborate the arguments which Professor ROBERTS has packed into less than a hundred and twenty pages. After a survey of New Testament research into the idea of the Kingdom from Weiss to Dodd, he utilizes his next chapter to set down the main conclusions which the scholars have reached about it. Thereafter he shows how the new light affects the doctrines of God, of Christ, of the Church and of the Christian Hope. His chapter on the Doctrine of God enables him to touch on the ideas of creation, revelation, and time and eternity before he deals with the Cross. Into his chapter on Christ he inserts an interesting survey of Christologies, ancient and modern, from the Greek theologians with their concept of 'substance' to Dr. W. R. Matthews with his concepts of 'libido,' the racial unconscious and extra-sensory perception. The chapter on the Church, which owes much to Flew, allows him to dismiss the doctrine of the 'Invisible Church' as lacking any warrant in Scripture and to decide that episcopacy, if it be based on a succession of office and consecration, cannot be regarded as one of the essential marks of apostolicity. But perhaps his best chapter is his last, where he sketches the Christian Hope in the light of Christ's teaching about the Kingdom. Life in the final Kingdom of God, he rightly insists, must be *corporate*. Communion with God, which is the supreme gift of the Kingdom, implies the communion of saints. To be in fellowship with God is to be in a personal relationship of love with the children of His household, which is the Church, here and in the life to come. In the present, as he sadly notes, this fellowship is marred by our sinful divisions; but yet 'there are occasions, rare though they may be, when we gain a glimpse of what fellowship may mean when our union with God in Christ is complete. It may be a meeting for prayer in which those present are oblivious of themselves and desire only to wait upon God and learn His will.' Then they have a foretaste of the fellowship that is to be. 'Or, it may be a communion service at some international conference in which men and women of different races and of varying social and cultural status gather at the Table of the Lord. Then the life of the age to come breaks into the present world. The veil is torn aside, and we are granted a vision of fellowship in worship, centred in the Cross, among the redeemed in heaven.'

One word of epilogue, but an important one. Let us be clear that the new understanding of the Kingdom of God is still largely an affair of scholars. It has not yet reached the non-specialists, let alone the man in the pew. And it must. For 'unless it can be built up into the preaching, worship, life, and thought of the Church as a whole, there is little ground for hope that it will prove to be anything but a passing phase in Christian thought. What finally determines the general acceptance of a fresh orientation of the gospel is not the evidence amassed by the scholars which they alone can assess, but the degree to which it can be appropriated by the Christian believer.' We are up against the perennial problem of communication. This is the point where the preacher must take over from the *Systematiker*.

Books written about the background against which Christianity grew up are always interesting; and when they are written by really great scholars and historians they become extremely important. Such is *Christ and the Cæsars*, by Professor Ethelbert STAUFFER.[1] This book is not a single whole but a series of detached, but inter-related, studies in the history of the Early Church. We can deal with only one of them. In the study entitled 'Lies and the Truth' Professor STAUFFER asks the question, Why was it that Christianity survived and, indeed triumphed, in face of the deliberate attempt of the Roman Empire to wipe it out? Karl Holl said it triumphed because of its message of a merciful God confronting the sinner, which was Luther's message. Erich Seeberg said it triumphed because of its message of the Incarnation, the God-Man in whom time and eternity, the world and heaven met. But clearly that was not a message which, in those days, was in any way exclusive to Christianity. Professor STAUFFER'S thesis is that Christianity triumphed because it was truth confronting lies.

The old gods were dead. When the Christians cited the battles and adulteries of the gods, Celsus smiled and said that no one really believed these things any more. The devotees of the Mystery Religions were far from sure. 'Many were initiated into several of these religions, like a mistrustful capitalist who spreads his investments over as many ventures as possible to rescue at least something in the next financial crisis. This was the secret sickness of the mystery religions. Their adherents believed, and yet they did not believe.' There remained Cæsar worship. It satisfied the Eastern longing for a god come to earth; it satisfied the Roman ideal of a revelation in history.

[1] S.C.M.; 18s. net.

It began when the murdered Julius Cæsar was deified. Octavian, his son, became *Filius Dei*, Son of God; Octavian was given the title *Augustus, reverend*, and the process began. The process was deliberately fostered. The Emperor became *dominus ac deus*, Lord and God. His birth acquired all kinds of portents. His entry on the principate became a *euaggelion* of good news. His arrival in a province was a *Parousia*, an advent. His sceptre was the sceptre of heaven. His crown was the crown of the sun god. 'The business agenda of the senate became a divine service. A regular parliamentary liturgy grew up.' His laws were prefaced by some such phrase as: 'The divine mercy of the most holy Emperor commands. . . .' When he died he was cremated on a pyre and an eagle bore his soul to heaven. Emperor worship became a matter of law. Not to conform was, at best, to forfeit all hope of a career, and, at worst, to die. Emperor worship did give the picture and the effect of a world at one. Why then did it fail to eradicate Christianity?

Fundamentally it was a lie. The Emperors themselves often jested at it. As Vespasian died, he mocked grimly: 'I believe I am becoming a god.' The court well knew that a Nero who kicked the pregnant Poppæa to death was no god. The people were well aware that the eagle who bore the Emperor's soul to heaven had been tied to the funeral pyre by a cord cleverly calculated to burn through at just the right moment. At the back of it there was a lie.

The Christians were not political. They believed the Emperor to have been given his place and power by God. They prayed for the Emperor. They were perfect citizens, but for one thing—they would not worship Cæsar. In the end it was the endurance of the martyrs which won the battle. Roman governors did not want to execute Christians. 'What is there to it?' the governor said to Julius. 'Scatter a little incense and go home.' 'I have sworn,' said the governor to Bishop Phileas. 'You do the same.' But the Christians would not. In the end, three hundred years after the death of Christ, Constantine capitulated. Why? Not because he was a theologian—he was not. Not because the Christians were a political danger—they were not. Simply because the Roman Government was compelled to admit that Christianity 'had proved incapable of extermination.'

And why? Because the martyrs were telling the truth when they said: 'We have met the truth.' They alone in that age were in deadly earnest about their faith. The martyrs witnessed to three things. They witnessed to the truth. They witnessed to the fact that 'all martyrs unto blood stand by me with their prayers.' They witnessed to the fact that Christ was with them. 'Your tortures,' said Conon, 'cannot touch me. I have a God who makes me strong.'

And then Professor STAUFFER draws his truly tremendous conclusion: 'Why was the witness to divine truth, silenced a hundred times, not utterly destroyed? Because it was the self-witness of Jesus Christ, who was dead and is alive for ever more. Why could the Christian witness not be extirpated? Because the Crucified and Risen Lord is not an idea, but a reality, and a power which is not of this world, and which cannot be driven from the world by any power of man or subtlety of the devil.'

Religious Education

Neglected Treasures of the Old Testament

By MARGARET AVERY, B.A., S.TH., LONDON

A SCRIPTURE syllabus must give pride of place to essentials. The New Testament must take precedence of the Old; the prophetical books carry more weight than Judges or Ecclesiastes. If a teacher has the minimum time for the subject, he naturally tends to work within rather narrow limits. Others are more fortunate, however, and can afford occasionally to wander from the beaten track and explore the less frequented parts of the Old Testament.

To what treasures can such an exploration lead? One treasure is the Book of Jonah. It is not always neglected and many with a vague knowledge of the Bible dimly recollect Jonah's association with a whale but there their knowledge ends. Some of our newer syllabuses give it honourable mention. The London Syllabus [1947] says of it: 'The little Book of Jonah stands in a class by itself and it should be the teacher's aim to show that it is not "a book about a whale" but is rather the nearest approach in the Old Testament to the essential message of Christianity.'

It is a pity that so few appreciate its charm and its power. Like the stories of Jesus, it is a parable,

not history, and what matters is not whether or no a legendary 'sea monster' could swallow a man but what the writer has to say about God and His attitude to the world. Throughout there is a sharp contrast between the peevish, disobedient little prophet, so unattractively sorry for himself, and the God who stoops to reason with him with an almost humorous gentleness and tolerance. 'And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.'

Sent to invite his nation's bitterest enemy to repentance, Jonah so dislikes the prospect of Nineveh's salvation that he sails away to the West, hiding in the bowels of the ship from the God who fails to maintain a decent standard of vindictiveness towards His people's ancient foe. He knows all too well what to expect of God. Once again He will 'let down' His messenger by His incurable generosity. 'Therefore I hasted to flee unto Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil.'

He learns to his cost, however, that the Word of the Lord must be obeyed and His invincible purpose fulfilled. He cares for all men, irrespective of race or faith, and would have all men know Him. Destruction gives Him none of the delight it inspires in Jonah as he awaits, faint in the burning sun, the destruction of the city, of which the Lord says: 'Should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; *and also much cattle*?' Even the animals (who have duly been dressed in sackcloth) come within the scope of the Divine compassion. The writer shares the spirit of Jesus who noted that even the little sparrow is under the providential care of His Father.

The story ends abruptly like the parables of Jesus with a challenge and we do not know whether Jonah underwent a change of heart. A narrow nationalism and a vindictive sense of privilege are met by the majesty and mercy of the God of *all* nations.

The literary style of the Book is very attractive. It can be told to junior children, largely in the language of the original, or read from the text, with stress on God's demand for obedience; or studied more deeply at a later stage as a revelation of God very similar to that in Second Isaiah, another great missionary book. A useful preparation for a study of the growing revelation of God in the Old Testament is to compare its picture of God with that of the Song of Deborah and then find out what happened between 1200 and 300 B.C. to produce so great a change. The story lends itself well to dramatic reading and to pictorial illustration.

Most syllabuses pay some attention to the great prophets, especially to Amos, Hosea, Isaiah of Jerusalem and Second Isaiah. Stories from these are appropriate at the Junior stage (for example, Jeremiah and the roll [ch. 36]); a deeper study can be made later. There are, however, neglected treasures in the work of the Prophets which many never discover. Such are certain passages from Ezekiel. Among these are ch. $18^{2\text{-}5.7\text{-}9.20\text{-}23}$, which deals with Individual Responsibility; ch. $33^{1\text{-}9}$, The Watchman; ch. $34^{11\text{-}16}$, The Shepherd; ch. $36^{22\text{-}28}$, a New Heart; and ch. 37, the Valley of Dry Bones. Micah's definition of true religion (whoever wrote it) is well worth including in passages for special study (Mic $6^{6\text{-}8}$). So is Zechariah's picture of rebuilt Jerusalem, so secure that 'the streets of the city shall be full of boys and girls playing in the streets thereof' (Zech $8^{3\text{-}5}$). Zechariah also contains the famous reference to the lowly Messiah who will ride into Jerusalem on an ass (Zech 9^{9}). Equally significant in its connexion with Jesus Christ is the passage from Third Isaiah quoted by Jesus when He preached in the synagogue at Nazareth (Lk 4, Is 61). This passage is notable for its literary beauty as well as for its associations. Perhaps Jesus valued it for this as well as for its hint of His mission. The opening of Is 58 and much of Is 60 have the same exalted quality.

Different in temper but equally interesting are Habakkuk's sturdy declaration of faith in the teeth of problems that challenge it ($3^{17\text{-}19}$) and Joel's description of the Valley of Decision which can be linked up with the 'crises' passages in the New Testament (Jl $3^{9\text{-}18}$). The thought that the moment of revelation has come and may not come again recurs constantly throughout the Bible.

Another source of interesting and often forgotten material is the Wisdom Literature. The jewels are perhaps less bright than those of the Prophets but they are equally valuable in their own way. The Wise Men tried to interpret and direct daily life in the light of religion, and if their advice is sometimes rather prosaic and earthbound, it is equally often sound and practical. They thought nothing too human and trivial to be related to God. The children we teach are eminently practical; many of them lack spiritual background and to meet religion first on the lower levels may help them to climb. Not that all the Wisdom Literature remains on the level of popular epigram and shrewd counsel; in Job, Ecclesiastes, Ecclesiasticus and Wisdom we find poetry and inspiration of a very high order. Perhaps the literature lesson is the place for Ecclesiastes. Its

purple passages and pious proverbs do not make its gloomy philosophy any the less apparent.

There is, however, much of moral value in Proverbs and still more in Ecclesiasticus, if the text is available. Children of twelve to fourteen, who may perhaps have studied fables and proverbs in their English lessons, enjoy making collections of maxims grouped according to subject. Group work in which each set deals with a different topic is not only interesting in itself, it provides material from which a portrait of the Wise Men can be drawn, and more important still, it makes them familiar with the homely paradoxical sayings of the race to which Jesus belonged and whose wisdom He inherited. Much of His teaching is memorable because it is cast in the mould He borrowed from the Wise Men and perfected with a poet's skill. Among the themes in Proverbs are the avoidance of dishonesty and lies (12^{1} 19^{5}); the value of industry (10^{26} 19^{24} 12^{27}); the folly of anger ($15^{1.17.18}$); the importance of courtesy (11^{16})—a verse which might be amplified with Ben Sira's description of good behaviour at a party (Ecclus 30 and 31). Other interesting passages in Ecclesiasticus are those dealing with friendship (for example, 6^{5-17} 12^{8}–13^{1} 19^{13-17} 22^{19-26} 27^{1-6}).

When the theme of immortality is studied with older pupils, it is interesting to compare Ecclus 44^{8} with Jn 14. The advance in the century and a half before Christ and in the first century A.D. is very striking. Or when studying Jesus' warnings against wealth, such as the Parable of the Rich Fool (Lk 12^{16-21}), one might look back at Ecclus $11^{18.19}$. 'There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: whereas he said, I have found rest, and now will eat continually of my goods, yet he knoweth not what time will come upon him and that he must leave those things to others and die.'

The converse of this folly is Job's vindication of himself in Job 31 where the ethic is perhaps unrivalled in the whole of the Old Testament. Yet many of our pupils, well versed in the wars of Joshua, have never heard of it! Akin in temper is this passage from Deuteronomy: 'When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. . . . And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.'

A study of the Law, no less than the Prophets and the Writings, yields neglected treasure with which our teaching might be enriched.

Literature

ONE BODY IN CHRIST

Of the making of books about the New Testament doctrine of the Church there is—presently, at any rate—no end. Year after year brings a new one, and sometimes two. Johnston, Thornton, Mersch, Cullmann, Cerfaux, Mascall, Newbigin, Robinson, Brunner, Dillistone, Percy—each has contributed a notable volume in the last two decades. And now comes a twelfth—*One Body in Christ* (S.P.C.K.; 25s. net), by the Rev. Ernest Best, M.A., B.D., Ph.D., a young Irish Presbyterian minister and—if one may judge from this book (originally a Ph.D. thesis)—a New Testament scholar of fine ability and promise.

His theme, of course, is Paul's conception of the Church as the Body of Christ. To elucidate its meaning Dr. Best first investigates kindred Pauline terms like 'In Christ,' 'Adam and Christ,' and 'With Christ.' Then he studies 'the Body of Christ,' first in earlier letters like 1 Corinthians and Romans, and second in the Prison Epistles, Colossians, and Ephesians. After considering the cognate comparisons of the Church to a Building and to a Bride, he draws together his conclusions in an excellent eleventh chapter which is followed by three learned appendices.

What are his findings? Two, in chief. Firstly, the 'Body' in Paul's ecclesiology (which is a branch of his Christology) is *metaphorical*, not ontological (as Mascall and others have suggested). The clue to its understanding lies in the Hebrew conception of corporate personality, a conception which finds vivid expression in Christ's words to Paul on the Damascus Road, 'Saul, Saul, why persecutest thou *me*?' Paul's various figures, of which 'the Body' is chief, are projections of this idea of corporate personality on the plane of metaphor: attempts to express this non-logical truth in logical categories. Secondly, the metaphor of the Body concerns the *structure* of the Church, not its work. It serves to set forth the Church as a Fellowship which binds Christians to each other and to their Lord who is the chief member of the Fellowship; it does not picture the Church as the instrument of Christ's work

in the world. We should not therefore speak of the Church as the Extension of the Incarnation, or conceive of it as continuing His soteriological work. For this, among other things, means absolutizing a metaphor as it means forgetting that if Christ is sinless, His Church is not.

To the reaching of these conclusions has gone a vast amount of patient exegesis demanding the most rigorous concentration from the reader. But the ardours of the way are relieved and diversified by many points of interest (see, for example, the discussions of *pleroma*, ' the corner-stone ' and ' the Bride of Christ ').

Beyond doubt Dr. Best has made an auspicious *début* as a *Neutestamentler*. Though I might (speaking for myself, if I may) differ from him on this or that point of interpretation, with his major conclusions I find it hard to disagree. Great names in New Testament science hold no terrors for him : when the occasion demands, he is refreshingly courageous to avow them mistaken, and to set down the reasons why. I suspect many will be troubled by his contention that the metaphor of the Body tells us nothing about the rôle of the Church in the world. We have often written and spoken as if it did ; and if Dr. Best be adjudged to have made out his case, some sermons will need revision. Be this as it may, Dr. Best, by his book, has staked an unchallengeable claim to a place of honour among our contemporary Biblical ecclesiologists.

A. M. HUNTER

LAMENTATIONS

Studies in the Book of Lamentations, by Dr. Norman K. Gottwald (S.C.M. ; 8s. net), is at once a literary and a theological study of the Book of Lamentations. According to the author, the first four chapters of the Book are the work of a single poet, and the whole Book reflects the one historical situation, namely, the period from 586 until 538 B.C.

The acrostic style which is exemplified in chs. 1–4 was used not only as an *aide-memoire*, but because a literary mode which makes such a complete use of the alphabet would suggest a complete expression of grief. While the poems of chs. 1–4 are of the type of the communal lament, specified by Gunkel among his Psalm types, the poet does not hesitate to introduce modifications, for ' type and imagery are subservient to situation and intention.' The second song, for instance, transcends the limits of the funeral song and contrasts the expected future of Israel and the expected future of the enemy.

But the author would probably maintain that his main contribution to the study of the Book of Lamentations is theological. ' Back of the present study lies the conviction that the document is a primary source for an understanding of Hebrew religion. It has particular relevance for one who would inquire into the survival value of Old Testament faith.' The Book is concerned with the theological problems raised by national disaster. The destruction of Jerusalem and the exile of the Jews to Babylonia raised for the poet fundamental problems. The rightness of the judgment given in the national disaster he does not question. The Lord has done what He purposed (2^{17}). ' What is unique in Lamentations is the author's fearlessness in boldly asserting the explosive and destructive side of the divine nature.' The kernel of his problem lay in the tension between Deuteronomic faith and historical adversity. The judgment executed upon the Jews was in terms of God's righteousness and it was deserved. But Deuteronomy had told how the Lord had chosen His people for no merit of their own. Would He, therefore, extinguish them for their demerit ? What of the love of God, which chose and can heal and redeem ?

The Book of Lamentations does not renounce the doctrine of the election of Israel. God does not annul His covenant. The ground, therefore, of the poet's hope lies in the nature of God, in His mercy and in His love (3^{22}). ' God is chastening Israel because He has her welfare at heart. He is guided by a righteous motive and a righteous goal.' The most characteristic phrase in the Book states that God ' does not afflict from the heart ' (3^{33} ; cf. 1 S 28^{21}). His judgment, therefore, was ' one aspect of His *ḥesedh*, even although it was not always possible to trace the direct connexion between the two.'

There is much more in this book than can be indicated here within the space available, as, for example, when the author says : ' The personalizing of national grief and suffering in La 3 was one of the definite forerunners of the Suffering Servant conception.' But there is no doubt that by this historico-theological method which Dr. Gottwald employs not only is an enhanced meaning given to the literary form of the Book, but a case is presented for the unity of the first four chapters, and the whole Book is knit together within one of the most significant periods of the history of Israel. This is a very important study.

One minor blemish may be mentioned, which should be corrected in any future issue of the book. Where words and phrases are quoted in Hebrew, a transliteration is commonly given, but, unfortunately, in several instances it is not an accurate transliteration.

JOHN MAUCHLINE

THE UNCONSCIOUS

Opportune to the present mood of religious thinking is Dr. Ernest White's *Christian Life and the Unconscious* (Hodder and Stoughton; 10s. 6d.). It will be very useful to those who, being without any profound grasp of psychology, have yet reached the point of view from which psychology is regarded as not inimical to, but a potential ally of, the Christian faith. Dr. White is himself a psychiatrist with many years of experience behind him. He takes the best he can from Freud and Jung, making good use of the concepts of the super-ego and the ego-ideal, and also of the 'collective unconscious' and the arche-types which are discoverable almost universally in the depths of the mind. His main thesis is that Christianity is concerned not only with the conscious but also with the unconscious; it appeals to the whole personality.

In a brilliant opening chapter Dr. White emphasizes the unity of the mind, showing that it is a mistake to separate rigidly the conscious from the unconscious as if they were two separate compartments, after the manner of the old 'faculty' psychology.

He sharpens his main argument by an acute analysis of the relationship between conversion and the New Birth. They are not to be identified; the first is a conscious act of the mind, especially of the will, whereas the latter is 'an unconscious process wrought in the depths of the personality by the Spirit of God.'

The book is unequal in the value of the different parts. Dr. White is at his best when he is unfolding the results of his study and practice of psychiatry. When he passes to the other side of the relationship and shows how the teachings of Christianity can be applied to the defects laid bare by psycho-analysis, he is apt occasionally to be a little repetitive and sermonical.

He has throughout a healthy dislike of the doctrine of total depravity, and shows how we have gifts in the unconscious nature which are meant to be used and *not* destroyed. Feelings of guilt arising from the unconscious are not the same as sin; they are temptations to sin but not actual sin. He is also vehemently opposed to the doctrine of perfectionism in this life, and quotes appositely the story of Spurgeon, who said that he had always believed that a certain member of his church was the holiest man he knew until the man told him so himself.

The concluding chapter sums up movingly and convincingly the main thought of the book—that our concept of God affects the whole personality, spiritually, mentally, and bodily. Towards the end he is led, perhaps rather irrelevantly, to comment on the statement that the church-going population is composed more largely of women than of men. He does not admit that this means that women are more religious than men, but solves the problem by dragging in as a rather surprising ally a pale ghost of Freud's 'Oedipus complex,' embodying the psychological finding that children are more usually attracted to the parent of the opposite sex. Consequently, as especially in Protestantism, God has been conceived of normally under the Father-image, women are more naturally inclined to worship a Deity thus portrayed.

W. S. URQUHART

RELIGIOUS DEVELOPMENT

The Religious Quest: A Study in the Development of the Religious Sentiment, by Miss Joyce Kenwrick (S.P.C.K.; 15s. 6d. net), is worth reading—and worth re-reading. It is based on a study of autobiographical material provided by more than three hundred men and women of varying age and religious tradition. Most of them were under thirty years of age, and they seem to have been drawn almost entirely from the student class. Anglicans formed the largest single denominational group, but the English Free Churches were well represented. An unusual feature for a study of this kind is the use of material drawn also from such widely different groups as Roman Catholics, members of the various Eastern Churches, Jews, Muslims, and agnostics. The author is Warden of Caxton Settlement, London, and is giving all royalties that accrue to her to the work of the Settlement.

Miss Kenwrick undertook this study after some years' experience of lecturing to students in training for teaching. She was well aware, therefore, of the variety of attitudes to religion among young people to-day, and she was conscious that these attitudes were the fruit of many complex factors. She was seeking further knowledge regarding these factors and she possessed the essential prerequisite for such an inquiry. She had enough knowledge and experience to enable her to ask the right questions.

Miss Kenwrick recognized the inadequacies of the experimental technique in studying problems of personality and she did not attempt to plan an inquiry which would yield material suitable for statistical analysis. She asked her collaborators to give a full, anonymous account of their religious training and development, and she prepared forms for their further guidance. These forms contained a clear statement of the purpose of the inquiry and an invitation to supply information on carefully selected themes. In the form used with English-speaking subjects concrete examples of different

aspects of religious experience were given and comment was invited. These forms are a model for work of this kind.

Miss Kenwrick's insight and understanding are evident in the profitable use which she makes of the rich store of material which came into her hands. She does not attempt to prove any thesis in her analysis of that material. No startling discoveries are laid before us and no new theory of religious development is outlined for us. The value of the book lies in the fact that it helps to make us aware of the variety of influences, conscious and unconscious, which affect religious development.

After a short chapter on the psychological nature and structure of the religious sentiment Miss Kenwrick discusses its emotional roots, the influence of social and religious training, the place of prayer and moral conflict, the relationship between æsthetic appreciation and religious worship, the problems of religious dogma and critical thought, etc. These chapters are freely illustrated from case histories and the argument is rather unsystematic and discursive. A closing chapter offers some valuable practical suggestions on religious education.

Here is a book which can open new doors in the mind of all who teach the Bible and the Christian faith. It is not a book to be read hurriedly. It will only yield its riches to those who take time to dwell in imagination on the fragments of autobiographical material which it contains and to reflect on Miss Kenwrick's many shrewd comments. Miss Kenwrick uses the language of psychological and religious thought with equal facility. She is obviously at home in both territories and feels no need to defend one against the other. She is thus able, in the same paragraph, to admit the truth in Freud's criticism of religion and to expose its limitations without giving the impression of conscious defence or attack. This is no small mark of her book's high quality. A thoughtful and penetrating Foreword is contributed by Professor L. A. Reid of London University Institute of Education.

J. W. D. Smith

LITTLE BOOKS OF DEVOTION

We wish to commend three very beautiful little devotional books. *Selections from the Psalms : A Devotional Commentary*, by the late Father Andrew (Mowbray ; 3s. 6d. net), consists of brief commentaries on twenty-five of the Psalms and on three sections of the hundred and nineteenth Psalm. This book combines reverent, devotional reading with illuminating background knowledge. Commenting on Ps 7^{15}, where the enemy of the Psalmist is said to have made a pit and then himself fallen into it, Father Andrew writes : 'If it could be proved that a sheep had been on the land of another from sunrise to sunset, it became the property of that other. It was a trick of dishonest shepherds to dig a pit and disguise it with a frail covering, on which was laid some tempting fodder, so that the sheep might fall into the pit and might be kept there for the necessary time to claim ownership.' Writing on Ps 23 Father Andrew says : 'Sheep are very shy of refreshing themselves at a running stream, because they have an instinctive fear of being drowned by the weight of their wool, so there could be in the fold a large two-handled bucket, called the shepherd's cup, into which might have been coaxed some mountain stream, filling it to overflowing, where the sheep might drink.' This book is a little treasure house of devotion.

Two new volumes have appeared in 'The Fleur de Lys' series published by Messrs. A. R. Mowbray. Geoffrey Webb and Adrian Walker have translated into English for the first time *On Contemplating God*, by William of Saint Thierry (2s. 6d. net). William of Saint Thierry was a friend of St. Bernard. He writes with all a mystic's loving beauty. For him 'life was an interim,' a waiting for the shadows to pass away. He is perplexed at the momentariness of his ecstasies : 'I search for Thee with all my heart. When I see Thy face, I am overjoyed. Then, suddenly, Thou art gone, and once more I am alone.' He talks of that 'little world which is myself.' He is bewildered at the essential human enigma : 'The trouble is that the more I strive after Thee and the more I long for Thee, I seem to be pushed even harder back to earth, back to myself, so that once again I am completely subject to my whims and fancies. Looking at myself, I see that I am just a riddle, a sort of contradiction in terms.' He finds the great goal and the great solution in love. In man there is not yet love, only the capability of loving, which God alone can make what it ought to be. All through this book there is the mystic's cry : 'In the tents of Kedar my heart is sick for home.' We are grateful for this beautiful translation of a beautiful work.

The other volume is *The Mystic Vine*, by Saint Bonaventure, translated from the Latin by a Friar of the S.S.F. (3s. 6d. net). This is a treatise on the Passion of our Lord, and it contains meditations on the Seven Words from the Cross. Saint Bonaventure makes much of Christ as the true Vine, finding symbols in the pruning, the tilling, the training, the leaves, the blossom, and the rose of the vine. No new translation of this work has appeared since 1889 ; and once again we are

grateful that it should have been made available again in so cheap and acceptable a form.

WILLIAM BARCLAY

Men Seeking God, by Mr. Christopher Mayhew (Allen and Unwin ; 12s. 6d. net), is a book based on the famous series of television programmes. The author deals with six religious personalities—a Muslim, a Hindu, a Buddhist, a Jew, a Protestant, and a Roman Catholic. In each case he gives a short introduction, then a verbatim record of his interview with the religious man, and, finally, a short anthology of that man's favourite passages. The result is to present the reader, briefly and without elaboration or criticism, with an outline of the essential features of these six living religious traditions. In a final chapter the author concludes that the religious beliefs of his six friends have their own validity, which is not to be judged on the basis of literal meaning, and that their religious experience is common to them all and of supreme value. The book is enriched with a fine series of photographs. There are two obvious misprints on p. 16. One might add that it does not follow that one religion is just as good as another, though this testimony to the value of each is impressive.

The high quality of *Rivals of the Christian Faith* (Carey-Kingsgate Press ; 12s. 6d. net) will intensify the sorrow occasioned by the death, two years ago, of its author, the late Principal of Rawdon College, Dr. L. H. Marshall. It is not a profound work, but it is simple and straightforward, written with clarity of expression and beauty of style. The scope is limited, as the 'rivals of the Christian faith' belong only to the classical age of Greece and Rome or to groups dominated by the ideas of Scientific Humanism or Russian Communism, and there is no reference to the tension of the relationship between the younger Christian churches of the present day and the immensely powerful Hindu, Muhammadan, and Chinese religions which dominate the environment within which these churches have to maintain their testimony, individually and socially.

In the opening chapter Dr. Marshall throws out his main challenge in its double form—that ethics is impossible without a transcendant and objective constraint, coming from without ourselves but allied intrinsically to the nature of man, and that Christianity alone bears effective witness to this. His treatment of Greek Rationalism and Roman Stoicism suffers from the difficulty of being original on this very frequently worked theme, but the treatment of the latter especially is exceedingly clear. His subtle and penetrating analysis of Scientific Humanism and Russian Communism could hardly be bettered. His criticism is fair, and he admits frankly that rigid dogmatism and capitalistic exploitation have been largely responsible for many of the antagonisms which have been evoked. But while fair the criticism is devastating in the extreme, and also convincing. In a brilliant and intense concluding chapter the principle of the opening chapter is pressed home—that there can be no thoroughgoing ethical life which is not religious, and that in the revelation of Jesus Christ we have a basis for a faith in a God who is both Regnant and Redemptive.

For any one man to attempt a new metrical version of the whole Psalter seems a very bold undertaking. When the one man is the busy minister of a large city congregation and parish, it is well-nigh incredible. Yet the late Rev. James Rossie Brown, D.D., of Murrayfield, Edinburgh, did it. He was not spared to give the final touches necessary for publication. His Kirk Session resolved, however, to see the work in print and secured Mr. Hugh F. Martin to act as editor. The Church of Scotland Publications Department have now issued a very handsome volume, *The Murrayfield Psalms* (21s. net).

Dr. Brown did not dream that his version would displace several of our best-known and well-loved metrical Psalms. He felt that too few selections are ever sung in congregations, and hoped that by a more correct rendering of the Hebrew original, and by avoiding the crudities which are to be found in our familiar version, a greater variety might be found suitable for singing. But he gave a new version even of the most familiar. Not content with that he gave to some Psalms alternative renderings.

It is safe to say that for the many Psalms long familiar to our congregations none of his versions will be substituted. As to those we seldom hear there is some chance that by the Church of Scotland and her close allies his proposals may at some time be considered. His versification is smooth, his metres are varied, his translations are correct. Yet the poetical merit does not quite maintain a uniform standard of excellence. How could it ? To revise our metrical Psalter is not a one-man job. Dr. Brown's praiseworthy effort makes that clear. All who knew him will value this memorial of him, and many more, we hope, will be interested in it. Admirable notes are prefaced to each Psalm, for which Dr. Brown acknowledges his indebtedness chiefly to Oesterley, but also to McFadyen, Welch, and others.

A recent book of value is *War, Communism and the Christian Faith*, by Archdeacon Percy Hartill,

B.D. (James Clarke ; 4s. 6d. paper, 6s. cloth). The argument is clearly and temperately stated that almost all the valid Christian objections to Communism are also objections to war, and the Church cannot fight the first with clean hands until she has unconditionally repudiated the second. The presentation of Christian doctrine in the central chapters is well done and would be accepted by many who do not share the author's conclusion. The final chapter on ' just wars ' with reference to the Anglican Article XXXVII is admirable.

Selections from John Wesley's ' Notes on the New Testament,' systematically arranged with explanatory comments, by the Rev. John Lawson, M.A., B.D., B.Sc. (Epworth Press ; 15s. net).

No student or preacher of to-day could look to Wesley's Notes as a satisfactory commentary, but since they have, with ' Mr. Wesley's four volumes of sermons,' been the standard of Methodist orthodoxy from the year 1763 onwards, such a selection as this is justified, and even comments on the commentary. The arrangement is according to doctrinal subjects. Discerning readers will turn to the chapter ' The Christian Experience ' for the sections on Full Assurance and Christian Perfection, and to the chapter ' The Gospel of Grace ' for anti-Calvinist asides—of which there are remarkably few.

We are all concerned about evangelism in our own country. We are unanimous in our sense of the need for it. We are somewhat perplexed as to method and approach. How can we get through not so much the hostility as the sheer indifference that confronts us ? A very wise and helpful book comes from the octogenarian, the Rev. J. Ernest Rattenbury—*Evangelism and Pagan England* (Epworth Press ; 10s. 6d. net). He exhibits very frankly the difficulties that beset the evangelist to-day. The situation has radically altered since the great days of the eighteenth century revival. The outsider we wish to reach is now well educated. He knows that most ministers no longer believe in the Divine verbal inspiration of the Bible, or in the hell which used to be preached. He knows that they have abandoned the old taboos of Puritanism and that Sabbatarian views have been modified. He knows that this earthly life has become almost all in comfort and happiness that he desires, why bother about a possible future life, and so on. How to approach such a man is a problem.

But the author reminds us that God has set eternity in man's heart, so that even with the rich life he may live to-day a heart-hunger for he knows not what persists.

No negative gospel will suffice ; it must be the full gospel of individual salvation and of the presence of the Kingdom of God. Much may be done by open-air meetings, and a vast amount by each individual Christian witnessing by word and life to his mates in factory or wherever he works.

We have received a little booklet, *Christianity and the Social Order*, by Damaris Parker-Rhodes (Friends' Home Service ; 1s. net). The author, a Communist for eight years but no longer in the party, has little to say of the social order, but writes with the wisdom of experience about the Christian life which must underlie any Christian witness to the social order, since the basis from which we must start is to seek first the Kingdom and God's righteousness.

If there are any despondent churchmen who read this journal we commend to them *Harringay Story*, by Mr. Frank Colquhoun (Hodder and Stoughton ; 10s. 6d. net). This Official Record of the Billy Graham Greater London Crusade, 1954, is in three parts. The first tells how the Crusade was planned and prepared during the two preceding years. The second describes what happened from the evangelist's arrival in Britain till the final rally at Wembley. The third part records the verdict of the press and of church leaders, tells the stories of some of those who were changed, and gives a final estimate of the Crusade's significance.

Apart from the immensity of the campaign and its unexpected success, four things have impressed us—the revised opinions of formerly hostile critics, the sincerity and humility of the evangelist, the power of massed prayer, and the Biblical gospel of redemption preached. A book of tonic quality like this should be widely read.

A Devotional Commentary on the Shorter Oxford Bible, by the Rev. William J. Shergold, D.D. (Independent Press ; 12s. 6d. net), is a most helpful volume. The material in it was originally prepared for lay-preachers taking non-examination courses in Bible study. Dr. Shergold has already spent more than fifty years in the ministry of the Church ; and in these pages he shares the fruits of his thinking and reading with us. He tells how an old preacher used to summarize the Parable of the Prodigal Son—' Home ; sick of home ; home-sick ; home ! ' On every page there are things equally and more suggestive. Whether this book is used for private devotional reading or to lead Bible Study in classes or in groups or to provide seed-thoughts for the busy preacher, it will be of the greatest use. We can imagine no book better fitted for the original purpose for which it was written, and no book more deserving of a wider public.

In a very concise yet graceful form Dr. R. S. Paul has packed into his volume entitled *The Lord Protector* (Lutterworth Press ; 35s. net), the results of long and close study of Cromwell. The text is fortified by abundant footnotes giving exact references to original sources. A work of such massive learning might seem to call for amplification at various points where large issues are left aside ; for instance the Dutch war is mentioned several times as dragging on, but there is no account of its origin or motive. The writer has indeed decided to let one aim dominate his book, namely, to show that no treatment of Cromwell's career is adequate or true that does not take account of the religious convictions, held with profound sincerity, that were the compelling force in his decisions. He felt himself called, like David in Israel, out of obscurity to save his nation; and again and again, in uncertainty or difficulty, he waited for what he could interpret as Divine direction.

Dr. Paul's conclusion is that religion was central in his life ; that his conscience was clear from ambition or scheming for personal power. If, nevertheless, he accepted dictatorial authority it was because he saw in that the only way to secure religious liberty at a time when the danger was acute of the State lapsing into anarchy or falling into the grip of persecuting tyranny.

Mr. Erich Sauer warns us that if we are modernistic in our view of the Bible we need not read his book *From Eternity to Eternity* (Paternoster Press ; 10s. 6d. net). Whatever one's position, one can admire the author for his knowledge of Scripture, for his wide reading of scholars who believed in full verbal inspiration and for the modesty with which he expounds his views on the millennium. It seems to us that a critic will find his views on inspiration not altogether consistent. He does not believe that there was any mechanical dictation, but he does believe that God must have given words and not mere thoughts to the writers of the Sacred Books. So far so good. He proceeds, however, to allow that there is a human side to the writing. He does not define the extent of this. So we are left with the problem—if God gave every word, what human element can be left ?

As to the millennium, Mr. Sauer is convinced it will take place. Christ will come in visible form to establish a Kingdom. The time will be spent in the conversion not only of individuals but of whole nations. The Temple sketched by Ezekiel was never built, but it will be built then, and animal sacrifice will be restored with a sort of sacramental significance. The author knows and rejects the wild chiliastic fancies that from Papias to Jehovah's Witnesses have been entertained. It is to be feared that some will find his own a little fantastic too.

On the dust-cover we are promised a chart, and the chart is often mentioned in the text. But our copy has no chart. The book has been competently translated from German by G. H. Lang.

Professor John Paterson of Drew Theological Seminary, New Jersey, is already known for his books ' The Goodly Fellowship of the Prophets ' and ' The Praises of Israel.' In these he showed a capacity to be a fresh and invigorating guide along well-trodden paths, with a certain gift for the apt and memorable phrase. These qualities are not lacking in the present volume, *The Book That Is Alive* (Scribners ; 16s. net). The title does not intimate at all clearly that the author is concerned in it mainly with Old Testament thought and life as they are illumined by the Hebrew sages. It is true that the range of the volume is somewhat wider than that. The first chapter, which is the source of the title of the book, deals with the vitality of Semitic speech and thought-forms, and with the manner in which moral insights are conveyed to the reader in the context of real life. There follows a somewhat unrelated chapter, principally on the formation of the Old Testament Canon, before there is reached the study of Proverbs, Job, and Ecclesiastes, which forms the kernel of the work. Of the schools of sages, the author says : ' The task of the schools then, as now, was not so much to work out of human nature, " the ape and the tiger " as to expel the donkey.' And he is right in describing these sages as ' the spiritual middlemen who mediated the exalted doctrines of the prophets and interpreted them in terms of common life and experience. They succeeded where the prophets failed ; they reached the common people.' Readers will probably find the section on the Book of Job too slight to be wholly satisfactory, but Professor Paterson is never dull and uninteresting. The book finishes with a brief section on Wisdom in the Psalter and a reflection on the Bible and Modern Life.

The Warden of Kelham Theological College, the Rev. H. Theodore Smith, has published the substance of an address which he gave last year to the Synod of Coventry clergy under the title, *Theological Education.* It is printed and issued, price 6d., by the Society of the Sacred Mission, Kelham. The Anglican tradition is presupposed, but most of the points raised apply to other traditions also. That is specially the case with the last section entitled ' Methods of Training : Uniformity or Variety ?,' where a plea is made that the relation between the University and the Theological College be examined afresh.

The Holy Spirit, Baptism, and Laying on of Hands in Acts

By Professor J. E. L. Oulton, D.D., The University of Dublin

The problem of obtaining from Acts a consistent picture of the relationships of the Holy Spirit, Holy Baptism, and the Laying on of Hands has long been felt, and is especially acute at the present time when the recent baptismal controversy has raised it afresh and in a form which removes it from the region of the merely theoretical into the practical. In this controversy it is often taken for granted that the concept 'Holy Spirit,' as found in Acts, is uniformly the same in every passage of the book, and that the difficulty arises only when we try to relate that concept to Baptism and the Laying on of Hands. But Acts, when examined from this point of view, becomes obviously inconsistent with itself, and no clear picture of that relationship can be gathered from it which will fit the book as a whole.

It is, of course, possible to hold, and it has been held, that Acts, being a book compiled from different sources—the author sometimes drawing on first-hand and sometimes on a variety of second-hand information — exhibits in this particular subject the manifest tokens of that diversity; that is to say, that we need not seek to resolve a discrepancy which is present because the materials from which the various accounts are derived contain discrepant teaching on the subject in question.

The book, however, notwithstanding this variety of sources, proceeds from one author. Further, in regard to this particular subject, there is a repeated saying which would suggest consistency rather than diversity. 'John indeed baptized with water; but ye shall be baptized with the Holy Spirit,' is a saying of the Lord, not only recorded in the opening of Acts (1^5), but also referred to in 11^{16} and in 19^{2-6} (cf. 18^{25}). This saying appears to bind together different portions of the book. It is reasonable, therefore, to make every effort to discover a consistent picture before we accept the view that no such consistency can be obtained.

What, then, is the view of the Holy Spirit taken in Acts? A. H. McNeile says that 'the writer of Acts remains at the Old Testament standpoint in thinking of the Spirit as an effluence, an *afflatus* from God which "comes upon" men. . . . But St. Paul's thought of the Spirit as an immanent power, the highest element in the Christian's personality, because it is the divine atmosphere in which his whole being lives, never finds expression.'[1] But it seems that this distinction between the Lukan and the Pauline conceptions of the Spirit's working in men has been over-emphasized by this writer. It is true that in Acts the Holy Spirit is spoken of as coming on Christians on a particular occasion, for example, 8^{17} 10^{44} 11^{15} 19^6; or to deliver a particular message from God, for example, 1^{16} 2^{18} 8^{29} 10^{19} 11^{12} 13^2 $16^{6.7}$ 20^{23} 21^{11} 28^{25}. Again, men are 'filled' (*plesthentes*) with the Holy Spirit on an occasion of special crisis in order that they may meet it successfully, for example, 2^4 4^8 13^9. But they are also 'full' (*plereis*) of the Holy Spirit—a phrase which suggests a permanent endowment of character which others can take note of, as, for example, in the case of those who were to be chosen for the office to which the 'seven' were appointed (6^3): cf. also $6^{5.8}$ 7^{55} 11^{24}. And, collectively, the Church as described, for example in the early chapters of Acts, is manifestly a Spirit-filled body. The unity of the infant Church—a unity both of heart and of organization —could not have been created by occasional lapses of the Spirit upon individuals. It was an inward and organic unity, formed within the members of the Church, by a never failing presence. And the joy of its life, so clearly evident in the record of St. Luke, was the joy of a continually growing and expanding life, not of detached moments of special illumination and power. Further, there are such significant expressions as 'the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied' (9^{31} R.V.).[2] The phrase 'walking in the comfort of the Holy Spirit' is analogous (although a different Greek word is used) to St. Paul's 'Walk by the Spirit' in Gal 5^{16}, and suggests the presence of the Holy Spirit in the Church and its members as an inner power of life, constant and never failing. Again, in 13^{52}, we read that the disciples 'were continually filled (*eplerounto*) with joy, and with the Holy Spirit.'

In these references regard has been paid only to that text of Acts which is the more generally

[1] *New Testament Teaching in the Light of St. Paul's*, 130.

[2] For the translation of this passage see H. B. Swete, *The Holy Spirit in the New Testament*, 96, 97.

accepted. Clearer statements concerning the immanent presence of the Spirit in the Church could be cited from the so-called 'Western' text. But although scholarship has not decided finally against the opinion that this text is the original, or of equal claim to authenticity, the balance of probability is at present on the other side. Accordingly, we do not propose to use the 'Western' text for the purpose of this argument. Nevertheless, without the specific use of such references, and relying solely on the general impression left upon the reader by the account St. Luke gives of the life of the infant Church in the more familiar text, we can endorse the words of H. B. Swete when he says: 'The closing verses of the second chapter of the Acts, with their picture of the simple, joyful, strenuous life of the newly baptized in the days that followed Pentecost, reveal even more than the miracles of the Pentecost itself the nature of the Power which had come to dwell with the Church.' [1]

But the quotation from McNeile, given above, indicates what is an undoubted feature of Acts—the occasions on which the Holy Spirit descends upon the recipients by an 'illapse.' McNeile, however, fails to point out that this feature is due to the general character and the contents of the book. Acts is essentially a missionary book, and the record of an expanding Church during its earliest and most creative period. Further, the Church is represented as the *Ecclesia*, that is, the new Israel, the successor of the old *Ecclesia* that was in the wilderness (7^{38}), but without its limitations of race and custom. In its new career, therefore, the Church, in its expanding life, if it was to be true to its mission, had to tread new paths and embark upon bold experiments. Some of these, as for example the experiment of voluntary communism ($2^{44.45}$ 4^{32-35}), are mentioned only in passing and do not issue in a permanent feature. But the expansion of the Church is a matter on which, according to Acts, the Holy Spirit gives clear guidance, and it is under His direction that the new territories and peoples are brought to the knowledge of the gospel. In the latter part of the book—which develops (or, as some would say, contracts) into a biography of St. Paul rather than a history of the Church—the Holy Spirit guides the course of missionary work either by positive or by negative directions ($13^{2.4}$ $16^{6.7}$). Speaking, presumably, through the medium of a Christian prophet, He checks the course of the missionaries. In this way, the direction of the first missionary journey was determined, and—other directions being forbidden—the preaching of the gospel in Europe took place. But the mission work in the latter portion of Acts involves nothing in principle which had not already been determined in the earlier portion. And, therefore, it is to this portion that we look for, and find, manifest and exceptional tokens of the Holy Spirit's guidance and approval.

Before we examine the earlier chapters of the book from this point of view, we have, however, to consider the meaning of the saying of the Lord, which indeed, as we have noted, is to be found in every portion of it: 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' Have these words a general application, and, if so, do they convey the notion of a disparagement of water—as compared with spirit-baptism?

The answer to both of these questions seems to be 'No.' Since normally in Acts there is the closest connexion between baptism in water and the gift of the Spirit, it is in the highest degree unlikely that in this saying the one is set in opposition to the other. And indeed to the very first converts after Pentecost St. Peter is recorded to have said, 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.' The words, then, seem to apply particularly to the witnesses of the Resurrection, to whom they were addressed; and it is a fact that there is no record in Acts of these persons—about one hundred and twenty—receiving Christian baptism. Two explanations may be given of this, which are not mutually exclusive. First, that while subsequently baptism and the experience of the Spirit were conjoined, in the case of the disciples of the Lord in the flesh the two things from the nature of events were separate in time: they first received the baptism of John—or most of them did—and then at Pentecost received the gift of the Spirit. Or, alternatively, we might suppose that their discipleship with Jesus, particularly with Him during the forty days, stood to them in place of baptism. Indeed Tertullian takes the view that the call of the apostles by Jesus and their intimate acquaintance with Him constituted a 'short cut to baptism': '*compendium baptismi.*' [2] Let us now return more generally to the subject.

The descent of the Holy Spirit at Pentecost was appropriately marked by audible and visible signs, calculated to impress the Jews and proselytes gathered together at Jerusalem for the feast of the Divine origin of the gift, and, by inference, of the Messiahship of the risen and exalted Christ. But there is no suggestion that those who received baptism as a result of St. Peter's preaching displayed any extraordinary token of the presence with them of the Spirit. Indeed such a token was unnecessary, because as Jews or proselytes they stood in the

[1] *The Holy Spirit in the New Testament*, 80.

[2] *De Baptismo*, xii.

same relation to God's covenanted mercies as did the apostles and the other immediate disciples of Christ, and no new departure was therefore made in the extension of the gift to them. Actually, it is not stated in so many words that those baptized did receive the Holy Spirit as St. Peter had promised they would. But St. Luke's account of the kind of life upon which they entered shows that they were at once animated by a new spirit which was a greater and more permanent manifestation of the Spirit of Christ.

It was far otherwise when, later on, the momentous step of admitting Gentiles to the Church was taken. So strong were the forces of conservatism within the Church that the unaided faith of its leaders was unequal to making this departure. Manifest tokens of a divine presence and guidance were necessary; and after Cornelius and St. Peter had each of them been prepared for the great event by supernatural direction, the Holy Spirit fell upon the Gentiles who heard St. Peter's preaching, and they spake with tongues and magnified God. The outward and visible sign of admission into the Divine society, Holy Baptism, was *afterwards* given to those who had received the Holy Spirit—the exceptional character of the happening being indicated by a reversal of the usual order.

But between Pentecost and Cæsarea, between the admission of Jews and of Gentiles to the privileges of the new covenant, there is an intermediate stage, in the preaching of the word to Samaritans, who were neither pure Jews nor pure Gentiles, but an admixture of both. The three stages are clearly indicated in the words of the Lord as recorded in His parting command to the disciples before His ascension: 'Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.'

The second stage of the expansion of the Church was not, in the first instance, deliberately planned, but resulted from the scattering abroad of the disciples on the death of Stephen and the persecution which followed it (8^{1-3}). Its unofficial character may also be suggested (although this is not stated in so many words) in the fact that it was Philip—one of the Seven—who had not been ordained to a ministry of preaching, who became in the circumstances the Samaritans' first evangelist. News of the success of Philip's ministry, resulting in the conversion and baptizing of many Samaritans, both men and women, reached the apostles' ears at Jerusalem, and they sent Peter and John down to the scene of Philip's labours. (I now proceed to give a quotation from Hort's *Christian Ecclesia*, written in the year 1897.) 'They found apparently no reason to doubt the reality and sincerity of the conversions. But the recognition of Samaritans as true members of the Christian community, hitherto exclusively Jewish, was so important a step outwards from the first, and now by long custom established, state of things that they evidently shrank from giving full and unreserved welcome to the new converts, unless they could obtain a conspicuous Divine sanction, what is called in this book receiving the (or a) Holy Spirit. What is meant is shown clearly by comparison with 10^{44-48} and $19^{6.7}$, *viz.* the outward marvellous signs of the Spirit, such as manifested themselves on the Day of Pentecost, speaking with tongues, with or without prophesying. "These which received the Holy Spirit even as we did" (10^{47}) is the phrase in which St. Peter describes the Divine sanction which justified recognition for Christian discipleship and membership. In this case the baptism of the Samaritan converts had been followed by no such tokens from heaven, and so they prayed for them that they might receive the Holy Spirit, and then laid hands on them (the human symbolic act answering to the Heavenly act prayed for) and they received the Holy Spirit.' [1] Hort further maintains that the use of the imperfect, not the aorist, of the verb to receive indicates that the converts in question showed a succession of signs of the Spirit. Swete takes the words to mean that they received one after another the Holy Spirit. But this point, however we interpret the Greek, is not really essential to the argument.

It is clear that Ac 8^{15-17} does not refer to the gift of the Holy Spirit *simpliciter*, but, as Hort points out, to His outward manifestation. This is also apparent from the reference later on to Simon, who 'saw' that through the laying on of the apostles' hands the Holy Spirit was given (8^{18}). Further, St. Luke does not say that before the apostles arrived in Samaria the Samaritan converts did not possess in any sense the Holy Spirit, but that 'as yet *he was fallen* upon none of them.' (It is perhaps significant that the phrase is not 'as yet he was not fallen upon them' but 'as yet he was not fallen upon a single one of them'—it would have sufficed if any one of them had manifested visibly or audibly an extraordinary sign of the Spirit's presence.) And, still further, the passage as a whole clearly suggests that, before the apostles came, the newly formed community of Samaritan Christians enjoyed the inner life that is the gift of the Spirit. There are in fact certain resemblances between the description of its life in 8^{5-13} and the description of the life of the new converts in Jerusalem immediately after Pentecost, in 2^{41-47}. Simon, and therefore *a fortiori* the others, 'continued' with Philip, with which we may compare 'they continued in the apostles' teaching.' They give heed to Philip 'with one

[1] F. J. A. Hort, *The Christian Ecclesia*, 54, 55.

accord.' Signs are done among them. There is much joy in their midst. And still further, if it were St. Luke's purpose in Ac 8^{15-17} to teach that baptism does not convey the gift of the Spirit *simpliciter*, but that the laying on of hands does convey it, he is guilty of a manifest inconsistency, not to say absurdity, in following up immediately his account of the Samaritan conversions with the account of the conversion of the Ethiopian eunuch, who after receiving nothing more than water baptism at the hands of Philip goes on his way rejoicing.

Thus there is a consistent line of thought in chs. 2, 8 and 10 concerning the manifestation of the Holy Spirit in the expansion of the Church. Chapter 2 describes the admission to the Church by baptism at Pentecost of Jews and proselytes. The new members were of the same race as the apostles and other original disciples. Hence it is not recorded that they exhibited any extraordinary gifts of the Spirit: the emphasis is placed upon the inner unity of life expressing itself in outward fellowship. In the case of the admission of Samaritans to the Church some justification was needed, for the new converts belonged to a race which, though not absolutely different, was regarded as schismatical and heretical. This justification is supplied *after* baptism by notable signs of the Holy Spirit invoked through the express action of the leaders of the Church. But even here the inner unity of life among the baptized Samaritans, prior to this action, is mentioned. The laying on of hands is a confirmation of baptisms rather than a confirmation of the baptized. But in ch. 10 we pass to the most decisive and final breaking down of barriers of race within the Church. The gulf between Jew and Gentile, as yet unbridged, constituted a most formidable barrier in the human world of that day. Human faith could not cross it. The Holy Spirit had here to take the first step, by falling upon the Gentiles, unmediated by human agency, and bestowing on them the manifest tokens of His presence. The way having been thus divinely pointed out, the Gentiles were formally admitted into the Church by baptism.

It has been said that Ac 19^{1-7} is in contradiction to Ac 8^{14-17}, but this is not so. In Ac 19 St. Paul comes in contact at Ephesus with certain disciples in whom, presumably, he observed something lacking, and on enquiry found that they had received John's baptism only, and were ignorant of the gift of the Holy Spirit. Accordingly they were given Christian baptism, and when St. Paul had laid his hands on them, the Holy Spirit came on them and they spake with tongues and prophesied.

In both passages the manifest tokens of the Holy Spirit are granted through the laying on of hands in order to demonstrate that an irregularity had been set to rights—in ch. 8 an unofficial admission of Samaritans into the Church, in ch. 19 a baptism which was less than Christian baptism. Both are a confirmation of baptisms rather than of baptized. In both, the hands laid on are those of an apostle, and thus the official leadership of the Church is openly sealed by the Spirit by an outward and extraordinary manifestation. In neither case is the inward gift of the Spirit in baptism denied: for in Ac 8, as I have endeavoured to show, it is indicated; and in Ac 19 it is assumed by St. Paul's questions, 'Did ye receive the Holy Spirit when ye believed?' . . . 'To what then were ye baptized?'

A few other passages remain to be considered. In Ac 6 we read of the appointment of the Seven. These when chosen by the people are brought to the apostles, who when they had prayed laid their hands upon them. This is obviously comparable to ordination as practised to-day, even if we cannot assert so confidently as the Book of Common Prayer does that the office to which the Seven were ordained was what we now know as the diaconate. Actually they are never called deacons in the New Testament. There is no specific mention of a gift of the Holy Spirit here, and neither is there such a mention in a later passage in ch. 13 in which certain prophets and teachers at Antioch lay hands on Barnabas and Saul before they set out on the first missionary journey. If it be thought intolerable to suppose that Barnabas and Saul received their ordination to the ministry at the hands of prophets or teachers, we must look on this ceremony as a kind of dismissal service. Another passage, not without a little obscurity, is to be found in ch. 9 (cf. ch. 22), the account of Saul's conversion, after which Ananias lays his hands upon him that he may receive his sight and be filled with the Holy Spirit. The idea of healing is here paramount (cf. Ac 28^{8}), with the gift of the Spirit secondary; but this latter may be thought of as the result of Saul's baptism, since that is mentioned immediately afterwards.

To sum up, then, we have been able to see a consistent picture of the relationship of the Holy Spirit in Acts to Baptism and the Laying on of Hands. When in repentance and faith new members are added to the Christian Church by baptism, they receive the gift of the Holy Spirit. This gift is an immanent power, manifest in the character of the individual member, who is sometimes spoken of as 'full' of the Spirit, and manifested in the Church by its unity of doctrine and worship, by its joyful fellowship, and by its expanding life. But the gift of the Holy Spirit is sometimes an illapse upon a person or persons,

frequently accompanied by outward signs, such as speaking with tongues or prophesying. This occurs on special occasions, or for a special purpose.

These two modes of spirit possession are not inconsistent or mutually exclusive. When, for example, St. Peter (4^8) or St. Paul (13^9) is said to be 'filled' (*plestheis*) with the Spirit, in order to meet a situation of special urgency, it is not to be inferred that they were normally without the immanent power of the Spirit at other times. This also applies when there is an illapse of the Spirit upon groups of people. When extraordinary signs accompany such an illapse, it is an indication of God's will and approval in the particular situation, and this kind of thing was especially needed in leading on the Church to cross the hitherto unbridged gulf between Jew and Gentile; and when such signs are connected with the laying on of hands or the preaching of an apostle or apostles, it is an indication that the Church officially has God's approval for its action in the particular matter in question.

The Ascension

By the Reverend A. W. Argyle, M.A., B.D., Oxford

What are Christians to believe concerning the Ascension of our Lord Jesus Christ? Although it is firmly stated in the *Apostles' Creed* that 'He ascended into heaven,' many thoughtful Christians doubt whether the words literally correspond to actual historical fact. Hence what was once the culminating and crowning festival of the Christian Year is often nowadays passed over in silence. It is perhaps here more than anywhere else that the need has been felt for 'demythologizing.' We no longer believe in the three-storey universe, so that such phrases as 'descent into Hades' and 'ascension into heaven' have little meaning for us.

To this it should be replied at once that, although the Early Church apparently believed that heaven was vertically above the earth and spatially located above the sky, this belief is not essential for the acceptance of the Ascension as a literal, historical fact. Those who reject belief in the Ascension on the ground that it is a spatial conception ought logically to abandon belief in the resurrection of Jesus, since 'resurrection' (as distinct from immortality of the soul) is itself a spatial conception. To rise from a tomb is as much a movement in space as to rise from the surface of the earth.

Belief in the empty tomb, the resurrection of our Lord, and His appearances in His risen body, necessitate belief in His ascension. For it is certain that the body which came back to earth from the dead at some time left the earth. The period of Resurrection-appearances came to an end. The precise length of the interval which elapsed between the Resurrection and the Ascension is immaterial. The forty days specified by St. Luke (Ac 1^3) may possibly be a conventional 'round number.' The Epistle of Barnabas (15^9) states that He not only rose on a Sunday, but also ascended on a Sunday. The Syriac *Doctrine of the Apostles* makes the Ascension coincide with the descent of the Holy Spirit at Pentecost.[1] Opinion for a long time fluctuated on the question of the length of the interval which elapsed between the Resurrection and the Ascension.[2] But what is important is the certainty as to the *fact* of the Ascension. Of this the Early Church had no doubt whatever. And, indeed, if the body of Jesus, however transformed, did rise from the tomb and was revealed to the disciples, His eventual final disappearance from the earth is as much a fact of history as His resurrection. If He revealed Himself to His disciples as disappearing from them finally into the heavenly and eternal sphere, how else could He do it except by ascending? Movement in any other direction but upwards would have failed to convey the desired impression.

Such a final manifestation of His resurrection-body is depicted for us in Lk 24^{50-53}, Ac $1^{2f.}$ Some words in the Gospel passage are textually uncertain. It is improbable that the original text asserted that Jesus 'was carried up into heaven' or that the disciples 'worshipped him.' For these words are not found in some of the best MSS. and earliest authorities, and they are not likely to have been omitted if they had been originally in the text. But the manner of His departing from them was evidently significant and reassuring, for they returned to Jerusalem with great joy and were continually in the Temple praising God. It is to this passage that St. Luke appears to refer in Ac 1^2, showing that he intended it as an account of the Ascension (or, more strictly, Assumption) which he describes more fully in the first chapter of Acts. In view of the vague chronology of the last chapter of the Gospel it is not necessary to

[1] Cureton, *Ancient Documents*, 24, 27. Cf. H. B. Swete, *The Apostles' Creed*, 69.

[2] Cf. Irenaeus, *Adv. Haer.*, I. iii. 2; xxx. 14. Eusebius, *Dem. Ev.*, viii. 2.

conclude with Harnack[1] that the events of Lk 24^{51-53} took place on the same day as the Resurrection.

It is important to observe that the noun 'ascension' nowhere occurs in the New Testament, which prefers to speak of a 'taking up' or 'assumption' (*ἀνάλημψις*, Lk 9^{51}; *ἀναλαμβάνεσθαι*, Ac $1^{2.\ 11.\ 22}$, 1 Ti 3^{16}) and 'exaltation' (Ph 2^{9}). As in regard to the Resurrection, the emphasis falls upon the initiative of the Father. As it was the Father who sent Him into the world, so it was the Father who raised Him, and the Father who took Him up, thereby fulfilling Scripture,[2] designating Him as Lord and Christ,[3] and the eternal heavenly High Priest of our confession,[4] reversing the humiliation of the Cross and restoring His Divine glory with a richer, deeper lustre.[5] It is the Ascended Jesus whom all shall confess as Lord. Thus, by the Ascension and Exaltation of His Son Jesus, God the Father set the seal and crown upon His resurrection, and upon His whole earthly ministry.

The Ascension is not to be simply identified with the Resurrection. No doubt the latter may be regarded as the first stage of the former, but they are distinct conceptions. We cannot follow Harnack (*loc. cit.*), as so many have done,[6] in his assertion that the Ascension had no separate place from the Resurrection in the primitive tradition. Harnack wrote: 'Paul knows nothing of an Ascension, nor is it mentioned by Clement, Ignatius, Hermas, or Polycarp. In no case did it belong to the earliest preaching. Resurrection and sitting at the right hand are frequently united in the formulae (Eph 1^{20}, Ac $2^{32f.}$).' There can seldom have been a more glaring *non sequitur* based upon the ever precarious, never conclusive, argument from silence.

If the Ascension is not stated in the earliest preaching, it is clearly implied. When St. Paul in 1 Th 1^{10} looks forward to the Parousia and uses the expression 'to wait for his Son from heaven' he undoubtedly implies a previous Ascension into heaven; and if he equated the Resurrection with the Ascension or Exaltation, why does he in Ph 2^{9} use a different word (*ὑπερύψωσεν*) for the Exaltation from that which he uses for the Resurrection (*ἐγείρειν*, *e.g.*, 1 Co 15)?

How fallacious the argument from silence can be in this connexion may be seen by reflecting that in Hebrews the Session at the right hand of God is placed immediately after the Crucifixion in three passages (1^{3} 10^{12} 12^{2}). If Harnack's type of argument is to be permitted, we shall have to conclude that the author of Hebrews thought of Jesus as rising to heaven directly from the Cross. But the assertion at 13^{20} that God 'brought him back up again from the dead' (*ὁ ἀναγαγὼν ἐκ νεκρῶν*) shows how fallacious such an argument would be. Justin Martyr also writes that Jesus 'was crucified and ascended into heaven.'[7] Clearly it would be absurd to suggest that Justin, with the Gospels open before him, did not know of the Resurrection intervening between the Crucifixion and the Ascension, or that he drew no distinction between the Crucifixion and the Ascension.

It cannot be repeated too often or too emphatically that if the empty tomb and the Resurrection and the appearances of the Risen Christ to His disciples are historical facts, then the Ascension (the vanishing upwards of His spatial form and its transmutation in the spiritual realm) must be an historical fact also. So far from being incredible, the Ascension is an indispensable part of the Christian message, without which that message would not be complete or intelligible. The Ascension is the glorious coronation of our King by His Father. Let the Church sound its trumpets and not keep silence. It is the only event in the life of our Lord which St. Luke records twice. He seems to have attached to it a peculiar importance, both as the triumphant completion of His earthly ministry, and as the prelude of that sovereign heavenly ministry which will issue in the Parousia.

The heavenly ministry of which the Ascension marks the beginning is described by the New Testament as a session at the right hand of God, which is a figurative symbol of His victory over the power of evil, whose eventual doom was sealed by the Cross and Resurrection,[8] and sovereignty over mankind and the universe, while He yet remains for ever subject to the Father.[9] In the heavenly peace which for Him has followed the warfare of the Cross He intercedes for the sinners on whose behalf He died.[10] His intercession is abiding and completely effectual.[11]

The throne on which He is pictured as sitting is the throne of God and the seat of that Divine Judgment,[12] which is an eternal and ever-present fact,[13] but which will be consummated 'at the last day.'[14] It is *on* this Judgment-throne (not *from* it) that He will come to judge the quick and the dead.[15] We are familiar with the words of the *Apostles' Creed*: 'He . . . sitteth on the right hand of God the Father Almighty; from thence He

[1] *History of Dogma*, i. 202, n. 1.
[2] Ps 68^{18} 110^{1} 118^{22-23}.
[3] Ac 2^{36}; cf. Ro 1^{4}.
[4] He 3^{1}, etc.
[5] Ph 2^{9-11}.
[6] *E.g.*, R. Bultmann, *Theology of the New Testament*, 45.
[7] *σταυρωθῆναι καὶ ἀναβεβηκέναι εἰς τὸν οὐρανόν* (*Dial.*, 38).
[8] Col 2^{15}, Eph 2^{14-16}, He 2^{14}.
[9] 1 Co 15^{28}.
[10] Ro 8^{34}, 1 P 3^{21-22}, He 6^{19-20}.
[11] He 7^{24-28}.
[12] Ro 14^{10}, 2 Co 5^{10}, Mt 25^{31}.
[13] Jn 12^{31}.
[14] Jn $6^{39.\ 40.\ 44.\ 54}$.
[15] Ro 14^{10}, 2 Co 5^{10}, Rev 20^{11} 21^{5} 22^{3}, Mt 25^{31}.

shall come to judge the quick and the dead.' But the earliest forms of the Christian creed omit 'from thence' (ὅθεν, *inde*) and have simply 'coming' (ἐρχόμενον, *venturum*).[1] Undoubtedly it is the teaching of the New Testament that Christ will come to judge, but He is thought of as judging while seated upon the throne. The final judgment is in the eternal, supernatural realm which, so to speak, comes down and breaks through into the temporal scene and brings it to an end.

In the meantime the Christian Church is sustained by the Holy Spirit, bestowed as an earnest[2] of the life of the age to come, because Jesus has ascended into heaven. The Exaltation of Christ is regarded alike by St. Luke and by the Fourth Evangelist as the necessary preliminary to the sending of the Holy Spirit.[3] The coming of the Spirit into the souls of the disciples was dependent upon the fulfilment by Jesus of His part in the Divine scheme of redemption—His life, death, and resurrection, culminating in His exaltation, whereby His Divine and glorified humanity became the centre of a new and more powerful dispensation of the Spirit.[4] Therefore the Ascension was gain, not loss, to the Church on earth.[5] The gift of the Spirit brought Jesus nearer to the disciples than He had ever been during His incarnate life on earth. For He was now not only with them but within them, a power not themselves working in their lives, bringing the best out of them, teaching, guiding, and inspiring them, and assuring them of eternal life and the glory to come. Because He has ascended Jesus in the person of the Spirit is now universally present in His Church in heaven and on earth. He says to all His people 'I am in the midst'[6] and 'lo! I am with you alway.'[7]

[1] Hippolytus, *c. Noet.* i.; Epiphanius, *Haer.* lvii. Cf. J. N. D. Kelly, *Early Christian Creeds*, 70–91, 114–115.
[2] 2 Co 1^{22}. 5^{5}, Eph 1^{14}; cf. Ro 8^{23}.
[3] Ac 1^{5} (cf. Lk 24^{48-49}) 2^{32-33} 5^{31-32}, Jn 7^{39} 14^{12}.
[4] Perhaps I may be allowed to refer to a fuller treatment in my book, *The Christ of the New Testament* [1952], ch. 6.
[5] Jn $16^{7f.}$ [6] Mt 18^{20}. [7] Mt 28^{20}.

In the Study

Virginibus Puerisque

Copying

By the Reverend S. Thornton, Manchester

'Leaving you an example, that ye should follow his steps.'—1 P 2^{21} (R.V.).

If you take one of our coins and notice the head of the Monarch surrounded by certain words, you would never guess that this type of inscription was first used by the Greeks in the fourth century before Christ, and that through certain borrowings it has come into this country. The people who study coins are called numismatists, and they have a very interesting story to tell. Four hundred years before Christ there was a king of Macedon called Philip. Under his rule certain gold and silver mines were opened in an area called Thracia. With the gold and silver King Philip of Macedon had coins minted, and these coins spread throughout Greece. Not only this, for as these coins passed from hand to hand they went further afield and we find that they were imitated in one barbarian country after another. In the second and third centuries A.D. a copy of the coins appeared in Britain. In some of our museums you will find collections of coins showing the various copies. There is one thing that can be noticed. As the coins got further away from the Macedonian originals the greater became the difference. The first coins in the series started with the Macedonian King's head and there were Greek letters on the coins. But through all the copying this had become a meaningless pattern.

The same thing happens in the game of message carrying. A message is spoken to one person who must memorise it, run a certain distance, then pass on the message to someone else. The further the message travels from one person to another, the greater becomes the difference. There is a story told of a message that was sent from the Front during the First World War to Headquarters which read: 'Send reinforcements, we are going to advance.' Imagine the look of consternation on the officer's face at Headquarters when he read the message which was received: 'Send three and fourpence, we are going to a dance.'

To copy anything, one must get as near to the original as possible. How true that is! Our supreme example is Jesus Christ. As we grow up, by the reading of the Bible, attendance at Church, our service and prayer, we can move nearer to Him day by day, and by our lives show people that we are followers of Jesus Christ. Let us make the verse of Charles Wesley's hymn a prayer:

A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good,
A copy, Lord, of Thine!

Master Nobody

By the Reverend John R. Gray, B.D., Th.M., Glasgow

'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'—1 Jn $1^{8.9}$.

Have you ever been told that you are the worst boy in the world? Quite often, I expect—if you *are* a boy, that is. Well, it's not true! For I know the Worst Boy in the World and he is not any of you. Sometimes you are as good as gold—but the Worst Boy in the World—he is never good. From morning to night, from Sunday to Saturday, year in, year out, he is busy—busy being bad. Would you like to know his name? It is a very funny name. It is Master Nobody. He is always up to mischief. When a cake disappears before the visitors come, and Mother asks 'Who ate it?' the answer is 'Nobody.' It is 'Nobody' who spills the ink on the carpet. 'Nobody' teases the dog. 'Nobody' makes all the noise in the house. 'Nobody' breaks ornaments. 'Nobody' takes the apples that seem to melt from the trees. He leaves the gates and doors open behind him. He is a terrible fellow, is 'Master Nobody'—a nasty, untidy, unthoughtful boy. There is not a wicked thing that he is not blamed for. So much so, that I wonder if he is not sometimes blamed for things he never did at all. He has such a bad name that Willie and John, and sometimes even Jean and Mary, blame him for doing things they have done themselves.

We all do the wrong things at times, boys and girls, and grown-ups too—often without really meaning it. The pity of it is that when we are found out, instead of being frank about it and owning up, we become cross and tell lies, accusing 'Nobody,' or anybody but ourselves. But God cannot forgive us and help us to do and to be better until we are ready to admit where we have gone wrong. That is what St. Paul meant when he said, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

The Christian Year

Sunday after Ascension

By the Reverend T. R. Milford, M.A., Canon and Chancellor of Lincoln

'Through the veil, that is to say, his flesh.'—He 10^{20}

The writer of the Epistle has been describing our Lord's work by analogy with that of the Jewish priesthood. The innermost sanctuary of the Temple was the Holy of Holies, separated from the Holy Place by a veil or curtain. Once it had contained the Ark, but since the Exile there had been no material representation of the presence of God. It continued however to symbolize the dwelling of the Lord among His people. It was entered only once a year, by the High Priest on the day of Atonement, bearing with him the blood of the sacrifice to represent the offering of himself and his people.

All this, says our writer, was symbolic. God did not really dwell in the Temple made with hands. The High Priest could not offer really efficacious sacrifice. But Christ has really done what these things symbolize; He has really opened the way into the Holy of Holies, the presence of the Holy God; He has opened the way for us all.

The old sanctuary was surrounded by barriers; the outer barrier, 'the middle wall of partition' beyond which no Gentile might pass on pain of death—that, as St. Paul said in Ephesians, was broken down by Christ. And here we are shown, the last and inmost barrier is down.

'Through the veil, that is to say, his flesh.' Some have doubted whether the writer can really have meant this, the natural meaning of the words. But surely it is true. The flesh of Jesus, His earthly body and His life among men, was the veil which hinted at but also concealed His glory. It was even for Himself a veil or curtain, through which He had to see by faith. But the breaking of His body is the rending of the veil; so the Gospels tell us that at the time of His death the veil of the Temple was rent in twain from the top to the bottom. His death is the action through which He goes into the Father's presence; and He goes bearing the blood of the true sacrifice, His own life perfectly offered. Henceforth the way is open from God to men and from men to God, and the worship of heaven is one with the worship of the Church. God has tabernacled among men symbolically in the Temple, really in the Christ. Henceforth there is only one Temple, His Body crucified and risen; and within it there are no prohibited areas, the humblest sinner may bring his gifts right up to the throne of God.

The veil conceals the presence, and when the veil is torn, except to the eye inspired by faith and the heart taught by love, there is nothing there. When Pompey forced his way into the Holy of Holies to see what the Jews worshipped, he found that there was nothing there.

The flesh of Jesus is the veil. It suggests and hints at the glory of God, but does not of itself display it. Some teachers have invited us to see the divinity of our Lord in the perfection of His human life; a life so perfect must have been

divine. Taught by His spirit, redeemed by His death, and born again in the power of His resurrection, we can indeed see in every word and action the signs of the divine presence. But the Gospels were written by and for believers; and it is perfectly possible for the unbeliever to account quite otherwise for the rise of the Church and the fact of the Gospels. The external observable facts and the recorded and recordable history are the veil, which hints at what is behind, but also partly conceals it. And so, if we have only known Christ after the flesh, we know Him so no longer.

Pompey broke into the Holy of Holies and found nothing there. Pilate crucified Jesus and saw nothing more than yet another fanatic. The sceptical historian analyses the gospel story; he, too, finds nothing there — sometimes actually nothing at all, nothing but the echo of a myth or the rumour of a dying and rising God; or else the fanatic that Pilate found, or a dummy figure so much encrusted with interpretations as no longer to be recoverable at all.

Christ's body, the Church, is in the flesh, and that flesh also is a veil. Its 'flesh' is the Church as it appears in history, and as we see it day by day. The glorious buildings or the ugly ones, all the words and actions of clergy and people through the ages, down to the hard-working ministers and conscientious congregations of to-day, all the singing and the preaching and the prayers, all the conferences and meetings of committees; yes, and all the good works as well—all these are of the flesh. They partly reveal and partly conceal the glory. In fact, the more efficient they are, the more they may conceal it. It is always possible to account for their effect by natural causes; and the congregation or the movement which relies upon the influence of some dominating personality, particularly if he has also a genius for organization, is in danger of relying on the flesh; and however impressive it may be, it will speak less of God's grace than of man's achievement. On the contrary, it is often in the death of the flesh, in the ministry that looks like failure, in the things that do not come off, in the missionaries whose love is unreturned, in the church that is reduced to the edge of despair, in the sinner only kept by a miracle from utter loss, that the glory of God is revealed.

This does not mean that the Church should deliberately cultivate inefficiency or seek after ways of committing suicide. The veil is necessary; the flesh of Christ is real flesh, and the earthly institution is not to be dispensed with. It does mean that the Church's witness is measured by its readiness to be nothing. It does mean, in the words of Evanston, 'When churches have been ready to die with Christ, they have found that He who raised Jesus from the dead is faithful and powerful still.' It does mean that we must all constantly acknowledge that when we have done our best we have still done nothing until God does all. It does mean that no evangelist can ever speak of *my* converts, or even in thought say 'I converted So-and-so.' 'Woe be to you,' said our Lord, 'when all men speak well of you'; and even though Pompey and the powers of this world, even though historians, psychologists, and sociologists should unite to praise the Church for producing the results which they approve of, we should then be in danger of missing the one purpose of our calling, the revelation of the glory of God in the face of Jesus Christ.

In the individual life, too, the flesh is a veil. It conceals us from each other, and it shuts us out from the open vision of eternity. We see each other's outsides, and by faith we believe in the person we cannot see. We know that the walls and curtains with which we surround ourselves, that is the face which we wear in public, and the overt behaviour which any one can see, never quite truly, rarely quite honestly, reveal the self within.

Here, too, the psychologist in the train of Pompey crashes in, equipped with measuring tape and magnifying glass. He pokes into every corner, and finds indeed an intricate mass of machinery, rather a suspicious lot of gadgets (you might think) to find inside a temple, well suited for the production of impressive phenomena; but he finds no spirit there, or any God.

While we are in the flesh no act of ours can completely reveal even our own true selves; something will be held back, something distorted. While we are in the flesh we cannot fully share each other's life; there is and must be some private centre where no one else can come. While we are in the flesh nothing we do or say can fully reveal God or reveal God only.

The ordinary worshipper was rightly prohibited from entering the Holy of Holies—reverence required it. And reverence requires that we should reverence each other's privacy. Only Christ, who is already the life of our spirit, can enter into the innermost cell, and even He waits for our permission.

Thus, while we are in the flesh we cannot have the open vision of God. We see through a glass darkly, and have to walk by faith. But this is our faith, that Jesus has passed through the veil. And by faith already we have boldness to enter with Him into the Holy of Holies; not rudely like curious Pompey, nor jauntily and unconcerned, taking our ease in Zion as if we had a right to be there. We enter in godly reverence and fear, but still boldly in the name of Christ, knowing that in Him we are acceptable, in Him we are clean, in

Him and in Him alone we are qualified to share in the eternal worship of the heavenly hosts.

We approach the earthly altar, and at the same time by faith we approach the Altar eternal in the heavens. We sing here our 'Holy, holy, holy,' and by faith are united with angels and archangels and all the company of heaven. By faith we hold fast to the hope that for us too the dissolution of the flesh may be the rending of the veil. Now we see through a glass, darkly; but then face to face: now we know in part; but then shall we know even as also we are known.

WHITSUNDAY

Intoxication

BY THE REVEREND J. ITHEL JONES, M.A., B.D., LONDON

'For these are not drunken, as ye suppose, seeing it is but the third hour of the day.'—Ac 2^{15}.

It is very significant that when these early Christians were let loose upon the world on that first Whitsunday, the people looking on thought they were drunk, 'brim-full of new wine' was the expression they used.

There seems little danger of anyone thinking that of us as we walk down the steps of the church after worship. We have lost the intoxication of early Christianity.

Some may think that a good thing. After all, they say, this allegation of intoxication was a slander on the part of sceptical outsiders. But was it only that? There must have been something quite unusual before these people would have thought of the Christians in terms of drunkenness at all. Indeed, one of the apostles wrote to a church in which there seems to have been a tendency to drunkenness and told the members, 'Be not drunk with wine, wherein is excess; but be filled with the Spirit.' This, he seems to say, takes the place of that. With a suggestion that, superficially at least, they have something in common.

'You think these people are drunk,' Peter says, 'I don't wonder. But you are really wide of the mark. It is only nine o'clock in the morning—not opening-time yet! No,' he says, 'this is a new kind of intoxication. These men are filled with the Spirit of God.'

What signs of drunkenness are to be seen in these Spirit-filled people?

1. They have *loosened tongues*. One of the early and sure signs of intoxication is that people start talking freely. It was so here. These disciples who a few weeks earlier—indeed, a few hours earlier—had been almost afraid of their own shadow and certainly afraid to speak aloud the faith that trembled in their hearts were now declaring freely and boldly the wonderful works of God. There was, of course, the added wonder that people of different nationalities heard them in their own tongue. That undoubtedly was a miracle of God; a kind of great initial miracle to set the Church upon its way and in a sense a miracle which we should not expect to be repeated. And yet, surely, the principle involved in this miracle is always repeated when the Holy Spirit takes possession of the Church. There is no surer sign to-day that we lack the power of God's Spirit than the fact that as Christians we are so tongue-tied. When the Holy Spirit came upon these people they simply could not keep their faith to themselves. Why are we so reticent about ours? We cannot get away with it by saying that it is all a matter of the British temperament. We are not so reticent as that about everything. I shall not readily forget the way the news got around when 'victory in Europe' was announced. Even those who were not at the receiving end of a radio set knew within two minutes of the announcement. Englishmen did not wait to be introduced but rushed to the door to tell the stranger who might be passing by. That is what usually happens when we are in possession of good news. There is something wrong with the man who has good news and does not spread it. And yet, we have the greatest piece of news in the world; news concerning the salvation of God in Jesus Christ and we are not making it known. Our tongues are tied.

I know the difficulty. There are things too sacred to be shouted from the housetops. And the glib parading of one's innermost experience is completely distasteful. True. But that is not what Peter did. He did not reveal the remorse in his heart following the shameful denial. Nor did he speak of his subsequent restoration. In fact, he said nothing at all about his own experience. But he did tell the people the good news of the gospel—that God had sent His Son to be the Saviour of the world and that that Son, rejected of men, was now exalted to the right hand of God and that belief in Him brought forgiveness.

This is a day of good news and, to our shame, we are not passing it on. But the intoxication of God's Spirit can banish our inhibitions. The man who throws himself upon God and claims the power which Christ promised finds that wonderful things can happen. The dumb speak. Tied tongues are loosened to tell of the love of God in Jesus Christ. Little wonder that they said, 'These men are drunk.'

2. Another feature which these Spirit-filled Christians had in common with intoxicated

people was *their sense of being on good terms with everything and everybody*. To the intoxicated man everything in the garden is lovely. He looks at the world through rosy spectacles. These Spirit-filled Christians did precisely the same, but for very different reasons. They were realists. They knew what was coming their way but it did not seem to worry them in the least.

John, an old man probably not far off ninety, is banished to a lonely island. And there he begins to see visions and dream dreams with all the enthusiasm of an adolescent. Stephen faces one of the most cruel forms of death and as he does so his face is lit with the light of God. This is intoxication! Here was something which turned sorrow into joy, despondency into glorious hope, and which made its possessors glory in tribulation.

And if it did this to the darker side of life, what did it not do to the brighter side?

> Heaven above is softer blue,
> Earth around is sweeter green;
> Something lives in every hue,
> Christless eyes have never seen.

'These men are drunk.' Yes, drunk with the intoxication of God. They were filled with a spirit which took away all anxiety and fear. They were at peace concerning the final outcome of things. Through the love of God their Saviour, all would be well.

3. Finally, *their hilarity, their irrepressible glee* pointed unmistakably to a life of intoxication. So often we think of these early Christians as sad people facing a solemn world. It was certainly a grim world into which they were sent. 'In the world,' our Lord had warned them, 'ye shall have tribulation.' But they had taken His advice to be of good cheer because He had overcome the world.

And the converse they had with one another and the services they held were probably what we would have to call rollicking. They were almost holy carousals. Hear the Apostle Paul. 'There is something better than drinking,' he seems to say, 'something which will make your gatherings holily merry.' These are his actual words: 'Be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.'

If the early disciples rose from the dead and visited our churches to-day, it might well be that they would find our fellowship and worship staid and tame. And again let us not put it down to temperament. The lack of hilarity in our religious life is due rather to the fact that the Spirit does not possess us as fully as He might. We need laughing cavaliers for Christian faith, men and women brimming over with the joy of God and warming their fellows into the Kingdom of God.

'These men are drunk,' they said. Ay, drunk as lords, drunk with the Spirit of God; a spirit which loosed their tongues, put them on good terms with all men and gave them a hilarity that was infectious. If this is drunkenness, God make us drunk, every one of us—and that right early.

TRINITY SUNDAY

Understanding the Trinity

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, D.D., EDINBURGH

'God so loved the world, that *he gave his only begotten Son* . . .'—Jn 3^{16}.

'. . . the love of God is shed abroad in our hearts *by the Holy Ghost which is given unto us.*'—Ro 5^{5}.

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'—2 Co 13^{14}.

At first sight the Christian doctrine of the Trinity seems to be a hindrance rather than a help to faith. For one thing, it is very hard to understand. How can God be 'one' and also 'three'? Are the three 'persons' of the Trinity distinct, although not separate, individuals or 'modes,' 'manifestations' of the One God? How can the Holy Spirit be recognized as other than Father and Son? What is more, 'the blessed Trinity' sounds rather remote from the natural language of the heart's devotion. We speak easily of Father, Son, and Spirit; but when we pronounce the word Trinity we are conscious of having moved into the unexciting world of the theological formula. John Oman once said that we can no more sense the living Christ in the creeds which define Him than we can feel a pulse beating in a wooden leg. Not least, if the Trinity is a fact, it is not often the substance of the Christian proclamation, the core of the Good News we have to share with Everyman. If Trinity Sunday is an embarrassment to the preacher, ought we not to conclude that the doctrine of the Trinity is an interesting hypothesis and nothing more?

In reflecting on the meaning of the Trinity, we ought to begin by reminding ourselves that an idea is not false simply because it is hard to comprehend. That God came in the flesh in Jesus Christ is not a whit the less astonishing; but it is the basis on which faith rests. In the second place, it is an idea that emerges from and corresponds to Christian experience. Nothing is more striking than the fact that it was Jewish Christians, like Paul, who were brought up to champion the strict unity of God who found themselves steadily

driven to read into it the richness of Father, Son, and Spirit as a result of meeting the Risen Christ. It is true that it took several centuries for the Church to appreciate the full significance of Jesus and to enunciate a full conception of the Trinity. But that is only to say that Christian thought requires time in order to explicate what is given to Christian faith. The end of the process of strenuous thinking in the Early Church was a simple conclusion: as God reveals Himself to be, so is God in Himself. If we know God as Father, Son, and Spirit, then Father, Son, and Spirit must be real and inseparable elements in God's being. He is the Triune God.

From what point can we best begin to understand the Trinity? We begin at the point where God makes Himself known, namely Jesus Christ. We can put it like this: *We come to God through the Son because through the Son God comes to us.* The great affirmations of the faith that sum up the substance of the New Testament gospel all tell us that God is the God who goes out from Himself, who gives Himself away, who shares Himself with His children. 'God was in Christ, reconciling the world to himself.' 'God so loved . . . that he gave his only begotten Son.' 'When the fulness of the time was come, God sent forth his Son.' As the Apostolic Church sought to interpret the magnificence of God's self-bestowal in Christ, it found itself again and again using the same word. That word was 'grace.' It is, therefore, no accident that the apostolic benediction begins with 'the grace of the Lord Jesus Christ.'

If Christian faith is Christ-centred, it is Christ-centred in a special way. *While we never travel beyond Christ, we find that the Son leads us to the Father.* That is the clear import of His own teaching. To take only one instance, the prayer of His disciples is to be after this fashion, 'Our Father.' Paul echoes his Master when he speaks of 'one God and Father of all, who is above all, and through all, and in you all' (Eph 4^6). Following this New Testament usage in obedience to the inner movement of our faith, we naturally think of God as our Father. This means that the forgiving grace which meets us in Jesus is the love of the Father in action. We belong to Him and are benighted prodigals until we find our way home. As von Hügel loved to say, God is our Home. The ultimate reality is Love.

We cannot stop there if we are to be true to the New Testament and to the evidence of Christian faith across the ages. Jesus spoke of the Spirit He would leave with His Church. The Spirit laid hold of the early disciples and changed them almost beyond recognition. Ever since Christian life has been 'life in the Spirit.' In the eighth chapter of Romans Paul brilliantly portrays this as the sphere in which 'the Spirit itself beareth witness with our spirit, that we are the children of God' (Ro 8^{16}). The Spirit is given to us, dwells in us, brings forth His characteristic fruit of love, joy, peace. It is perhaps not surprising that there is no sharp distinction in the letters of Paul between the indwelling Spirit and the indwelling Christ. The Spirit is God Himself at work in the Christian heart and He is the God who has made Himself known in Jesus. 'The communion or fellowship or sharing of the Holy Spirit' means not only that we share in the life of God through the Spirit but that the Spirit leads us into the life of fellowship in the Church.

Son and Father and Spirit—these three are known by every Christian in the unity of his own experience. And they are known *in their own unity, the unity of the life of the Trinity.* Thus we are led to the thought that God has a relation to Himself. There is fellowship at the heart of God. Does this not throw a new light on the meaning of our own life in the world? God is not only the source of our life and redemption. He is the pattern for our living. We are not made for ourselves but for each other and for Him. Thus every urge we feel towards genuine community springs from Him who is Community. And no genuine community can be achieved without Him. Furthermore, the Church is intended to be the focus of true life together. It is in the world to show to all men the pattern of caring for each other which we find in its ultimate form in the relations between Father, Son, and Holy Spirit.

God has revealed Himself as Father, Son, and Spirit—the Blessed Trinity. But as Tillich reminds us, God remains mysterious even in His self-disclosure. We cannot fathom the being of God. We wonder and adore. When we have failed to satisfy our own minds with the most finely constructed doctrine of the Trinity, we can be content to look up in faith to God the Father through Jesus Christ the Son in the life that is the gift of the Spirit.

First Sunday after Trinity

God and Persons

By the Reverend E. L. Allen, Ph.D., D.D.,
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'I have called thee by thy name.'—Is 43^1.

Yesterday, perhaps, you were walking through the streets of one of our great cities, tempted to think of other people as so many obstacles to be negotiated in your progress, when you caught a glance in the eye of some one walking in the opposite direction. Did he recognize you? You

certainly did not recognize him. You tried to attach a name to him, but could not recall it. Then, a short time afterwards, when your mind was on something else, the name suddenly came to you. How you regretted then that you had not stopped and spoken to him! You might have learned what had brought him there and what had happened to him since you last met. The name, we see, personalises; it lifts the individual out of the mass, gives him a history and interest of his own, and turns a chance occurrence into a significant event.

At this point we come across something in the Bible that is strange to us, yet has much to teach us. I mean its frequent use of the proper name. A lesson to be read in church speaks of A the son of B the son of C and so on, or it uses the same names over and over again, as in the story in Daniel of the three Hebrew youths, so that we are tempted to cut down such passages or to cut them out altogether. But they bear witness to a type of society that set a high value on the individual person and his relation to other persons, and did not just sink him in the mass, as we tend to do. Not that such a society was individualist. It had a strong community sense; but it thought of the community as we do of a person, as capable of sin and suffering and penitence, of a relation to God.

The Old Testament writers therefore think of God, not as exercising a vague interest in human affairs, but as intimately concerned for individual men and women. Take the story of Abraham interceding for the doomed cities of the Plain. He asks that they may be spared, if fifty righteous men can be found within them. When his prayer is granted, he gradually reduces the number, till he arrives at ten, and there he stays. So the cities are lost after all. What was in the mind of the writer? Was it perhaps that Abraham had underestimated the Divine compassion? That for even fewer than ten, maybe for a single person only, the cities might have been saved?

When we come to the New Testament, we meet there the same thought of God. Only now it is carried much farther, for we are shown the revelation of God in a personal life. In the late Middle Ages, when theology was running to seed, there were those who argued that God could have revealed Himself just as well in an animal or a plant or a stone; it was only that He *chose* to do so in a man. But surely there is something gravely wrong in a suggestion of that kind. How could the love of God act in the world except through a human love? And how could His will to take upon Himself the world's suffering come to expression except in a human will to share our lot to the uttermost? How could He who is the Father show Himself to us otherwise than in One who lived among us as the Son?

But that is not all. The peculiar quality of the life portrayed to us in the Gospels is that it shows just that personalising activity the Bible ascribes to God. We read of Jesus' association with the outcasts of His day, but He has no programme to alleviate their lot as a class. Instead, we are told how He befriends this man, deals in forgiveness with that woman. The Cross and Resurrection, too, are more than events in the past; they impinge on the present; they claim us to-day. Those great words of the Apostle: 'who loved me, and gave himself up for me' alone are adequate to those events, because they show what they mean for each of us personally.

There is, of course, a serious problem here. Some will say that they find it impossible to think of God as a person; that would make of Him one like ourselves, although of larger proportions. But, of course, no one is asked to 'think of God as a person.' The term 'person' is not used of God literally, but as image and picture and symbol. What we are asked to do is to think of God as one who cares for persons, who mounts guard on behalf of their dignity against all the forces of Nature and all the social systems that threaten to reduce them to mere things. God is not like the commander-in-chief who pays no attention to anything below a Division; He is like the commander-in-chief who cares for the welfare and life of the individual soldier.

Few of the cruelties that distress us so to-day would ever be perpetrated were those responsible sensitive to the fact that they are dealing with individual human beings like themselves. Not so long ago, I met a young German of one of those old families that resisted Hitler, as they had stood out against the Kaiser and Bismarck before him. He served at first on the Eastern Front, but later was transferred to the West. There he was ordered to shoot a number of French civilians who were held as hostages. Rather than commit such a crime he deserted and gave himself up to the maquis. His superior had no qualms in the matter, for he had only so many names on a form before him; the subaltern was aware that each name stood for a person whose life was bound up with that of other persons, and he could not do it.

One of the duties of the Christian to-day is to resist all those tendencies that would absorb the person in the mass, would label him and dispose of him as one more instance of a class. No doubt, in our huge and complex modern society, it is necessary to compile statistics and to legislate for the average; but we must see to it that the

process does not go too far. We must not surrender the individual to some technique that would manipulate him, nor allow the person to be reduced to the instrument and object of social policy. Much can be done and should be done by legislation to improve the lot of whole classes; but only personal action can create and maintain a society of persons in mutual understanding and respect.

'The sabbath was made for man, and not man for the sabbath.' Or, as we might put it, systems and institutions were made for man, and not man for systems and institutions. Oh! the folly of which we are guilty so often, when we bring into being routines, systems, and organisations for the benefit of persons, and then before long we are sacrificing persons to these very things. God is He who mounts guard against all our errors and aberrations of this order. He created persons, He loves them, He preserves them eternally. To each human being on this earth He says: 'I have called thee by thy name'; each stands out for Him distinct, individual, and worth caring for. Let Him be so for us too.

SECOND SUNDAY AFTER TRINITY

The Rewarding of Goodness

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'Rejoice, and be exceeding glad: for great is your reward in heaven.'—Mt 5^{12}.

A close study of the Gospels reveals that, without shadow of doubt, Jesus had a good deal to say about goodness being rewarded. Several of His parables have to do with the matter of reward, while in the Sermon on the Mount the idea of reward crops up again and again. 'If ye love them which love you, what reward have ye?' He pointedly asked. He had no hesitation in informing His disciples that God would reward them openly if they would learn to give alms and to pray in secret fashion. And, in the last of the Beatitudes, He encouraged His followers not to quail before the persecution which He knew would be inevitable: for, if they were ready to throw their lives away for the Faith, they would find that their reward in heaven would be great.

This frank teaching of Jesus that goodness is rewarded has produced many unfortunate results throughout the ages, and perhaps the most serious of these is that it has encouraged people to turn to Christianity for something other than its own sake. When Milton was writing the world's greatest epic, *Paradise Lost*, he was offered ten pounds for the manuscript. He ignored the insulting offer and went on with his masterpiece. Once it was completed what did he do but give it to the publisher for his miserable ten pounds, without any haggling? Surely this reveals that Milton wrote poetry for no ulterior motive but for its own lovely sake; that is, he wrote poetry for what it essentially exists to do, namely, to give truth and beauty to men in the way that poetry alone can. Now, Jesus made it quite clear that He wished men to turn to the Christian Faith in like manner, for its own sake; that is, out of sheer love for Him and for the life and salvation He essentially came into the world to offer men. But this, alas, is precisely what many refuse to do. They turn to the Christian Faith for all sorts of lesser and even unworthy ends. When we inquire into the reason for this we find it can be attributed in some measure to the fact that Jesus explicitly told men that goodness is rewarded. It is little surprise, therefore, if some Christians wonder if the moralists are not right who hold up their hands in horror at Jesus' teaching on rewards for goodness as being unworthy and quite wrong. Such dubiety, however, begins to disappear if we have insight to see three significant things.

First, by telling men that goodness is rewarded, Jesus was showing that goodness has meaning. It was Robert Louis Stevenson who once told a girl contemplating a missionary career the tale of a beggar who went to a door for money. The woman of the house offered to give him a shilling if he would break some wood with the blunt end of an axe for an hour. In a short time he came in, threw the implement on the ground in disgust, and said that nobody could hack at a log unless he saw the chips fly. Men will engage in no activity with any intensity, or for any time, unless they see that it is going to lead somewhere. Is this how it stands with goodness? Unless men see that it is going to lead to some great end beyond itself: unless they see that it is going to lead somewhere, and so has meaning, goodness has little attraction for them. And one of the great things the Bible has to declare is that goodness does lead somewhere: it fulfils a mighty purpose; it ends in satisfaction; it is assured of victory over evil; and so has meaning. The writer of the twenty-third Psalm says 'he leadeth me in the paths of righteousness.' W. M. Macgregor declares that another translation of these famous words is: 'He leadeth me in paths that lead somewhere.' Just as that Psalmist came across a sheep track on the hills and, determined to see if it would lead nowhere or to some place where he could find refreshment, followed it, and to his joy discovered that it brought him to a shepherd's house, so he found that the righteous

paths of God led somewhere satisfactory. Goodness has meaning. This was what Jesus had to show men if He was to touch the hero in their souls and make them venture all for goodness's sake.

Second, the kind of rewards Jesus promised for goodness nobody can take exception to, for they are so fitting. When Margaret Irwin tells us how the gallant Montrose took refuge with a supposed friend in a castle of the Western Highlands only to be betrayed by his host on a promise of estates and gold our Scottish blood boils. We feel that the reward of such treachery should not have been fortune but hanging. But, on the other hand, when we heard of Winston Churchill being knighted for his extraordinary service to this country not even his bitterest political opponent grudged him the honour. All of us feel this is little enough reward to the man who saved the country in its hour of greatest peril. The truth is that we men do not object to rewards. We only object to any reward which is not fitting to the action done. Let it be appropriate and we thoroughly approve of it. Look, then, at the kind of rewards Jesus promised men if they would venture to follow Him and live out His teaching in the Sermon on the Mount. Did He promise they would be millionaires or have complete freedom from suffering? No! These are the rewards goodness ought to have only in the eyes of sheer worldlings. When Jesus promised that the reward of doing right is that you are enabled to do more right, and the reward of giving till it hurts is that you receive more of the giving spirit, and that the reward of loving God is that your capacity to love Him and your fellow-men increases a hundredfold, these are the right kind of rewards for goodness in the judgment of the saints. If all the rewards for goodness which Jesus held out to men are, without exception, fitting, what right have we to take exception to them when we men, at bottom, do not really object to reward for anything provided it is apposite?

Third, in declaring with perfect candour that goodness is rewarded in the manner He indicated, Jesus challenges the desires of worldly men. H. G. Wells informs us that he was brought up in an atmosphere where man's chief end was regarded to be not the glorifying of God, as the Catechism asserts, but the getting and spending of money. One day, however, there swam into his ken Graham Wallas who took an entirely opposite view of life's purpose. He believed we men were primarily sent into this world to discover truth and to spend ourselves in caring for our fellow-men. This encounter with Wallas challenged every materialistic desire in Wells and compelled him to change them. Is this not one of the fundamental things we, who live in a world riddled with materialism and secularism, stand in need of? From our very environment we early acquire purely worldly desires which require to be ruthlessly challenged and changed. This is precisely what Jesus Christ does by telling us that goodness is rewarded in the fitting way that it is. When He informs us that to be good results in our acquiring selflessness, the giving spirit, loving men more deeply, being fitted to be the companions of God throughout all eternity and so on, He is in fact challenging our desires. He compels us to ask why we do not desire these things goodness can bring rather than the kind of things the world has to offer and we so hanker after; and the very asking of that question often results in our mean, worldly desires being changed. For, there are some questions where the answers are not so important as the putting of the questions. The mere asking of them can produce cataclysmic results.

If any of us are perturbed by the moralists who insist that to speak of goodness being rewarded, as Jesus did, is a scandal, we should ponder these three things carefully. If we do, we shall, perhaps, reach the attitude of the Professor in the theological college who gave his class an essay to write on 'Jesus' Teaching on Rewards.' The late Master of Balliol, who records the incident, informs us that when the Professor was handing the essays back to the students, duly corrected, he said: 'Most gentlemen came to the conclusion that their conception of reward was considerably higher than that of Christ. This, gentlemen, is not a conclusion to be over-emphasised.'

Some Archaeological Sites and the Old Testament

Mari and the Old Testament

By the Reverend J. N. Schofield, M.A., B.D., Christ's College, Cambridge

The two articles on the Mari Letters by Mr. C. J. Gadd gave an account of the literary discoveries at Tell Hariri and the importance of the light thrown on the history of the Middle East during the eighteenth century B.C. The letters from Mari have helped to fix the date of Hammurabi as over two hundred years later than it had been put before, they have added to our knowledge

of the Habiru or Hebrews who at that time appear to have been nomadic raiders in the Fertile Crescent, they tell us of Haran and Nahor (Gn 24^{10}) as cities, and thousands of tablets enable us to build a clear picture of the life of the cities along the crescent when Abraham passed through them on his journey from Ur to Egypt.

The background provided by these letters agrees in a remarkable way with that of the semi-nomadic patriarchs portrayed in Genesis, and Palestine has for long provided evidence of the engineering and building skill of the Amorites; but, as always, the new discoveries have caused some difficulties for Biblical historians. There is, for example, the mention of the fierce, turbulent nomadic people called Benjaminites whose character is remarkably similar to that of the Biblical tribe of the same name (Gn 49^{27}, Jg 20^{16}, 1 Ch 12^{2}). In the Old Testament Benjamin is regarded as born much later in Palestine, and the name 'sons of the south' is easy to explain, as the tribe was at the southern end of the northern kingdom. The name may also mean 'sons of the right hand' and it is interesting to notice that in two places Benjaminites are spoken of as left-handed (Jg 3^{15} 20^{16}), and the name may be a euphemistic way of referring to the tribe. Their chief was called by a title corresponding to the Biblical word David, and it is possible that, when the first king of united Israel succeeded the Benjaminite Saul and captured the Benjaminite fortress of Jerusalem, he may have taken the name David as a title rather than a personal name, and that his name earlier may have been Elhanan (2 S 21^{19}).

Mr. Gadd notes that the Semitic Amorites of Mari used the classical Akkadian of Babylonia, and there are many words, phrases and grammatical constructions found in the tablets which help in the understanding of the Biblical Hebrew. A phrase for making a peace treaty means literally 'to kill an ass'; and it is interesting that the men of Shechem are called 'sons of Hamor,' which means 'sons of an ass,' and that their god is Baal Berith—the god of the covenant (Gn 34, Jg 9^{46}).

The mound covers an area of about a hundred and sixty acres. There was a royal palace covering twenty acres, with about three hundred and fifty rooms, and containing over twenty thousand tablets. Some of its walls, though built of mud bricks, were still standing to a height of twenty feet, and the whole area was so well drained that even after heavy rain no pool was left on the floors. There was a school-room with rows of benches and desks, and small containers with shells to help pupils to count beyond the number of their fingers and toes. In the centre of the palace was the king's private chapel, about seventy-five feet long, with a small inner shrine for the image of the deity. The floor of the chapel was made of burnt brick covered with pitch to make it waterproof, and from the king's throne it was possible to look straight into the inner shrine. The statue which, probably, had stood in the shrine was found in another room. It was a goddess holding a hollow vase, with a hole in the bottom connected with a channel that ran back through the body of the image and was once doubtless linked to an unseen reservoir; the vase was tilted so that water would flow from it. This is the first statue yet found from which living water can actually flow, and there were two other statues at Mari of the goddess of fertility on whose dresses the living water was shown by wavy lines in which little fish were swimming. The imagery of living water was used by Jeremiah (2^{13}), Ezekiel (47^{1}) and by Jesus (Jn 4^{10} 7^{38}).

In 1937 an Assyrian ziggurat was discovered, and in the following year M. Parrot marked out in the centre of the city a ziggurat which dominated a succession of superimposed sanctuaries. A cuneiform tablet deciphered by M. Dossin described twenty-five temples of the city, and, at a distance, round the ziggurat was a line of stone blocks which had formed the wall of the sacred area. There were many remains of statues and carving; a huge vessel was decorated with a lion in relief, and a scene depicting a worshipper offering a kid to a seated deity. There were remains of a large mother-of-pearl mosaic panel, illustrating a religious scene, with men naked to the waist and with hands crossed in an attitude of prayer. There was also a cylinder seal depicting part of the well-known epic of Gilgamesh. The ziggurat tower was about fifty feet high and the door was guarded by bronze lions. Of two temples excavated in the area one appears to have been dedicated to Ishtarat, the goddess of love and war. It was the fourth to be built on the same site—the first dated from about 3000 B.C. and the last was destroyed when Hammurabi captured the city in about 1760 B.C. It consisted of a court approached by a long corridor, a holy place for the statue of the goddess, a third room, and living quarters for the temple personnel, some of whom, from the remains in the rooms, must have been priestesses. Remnants of thirty-two statues dedicated to the goddess were found in the temple. The other temple contained what appeared to be a large panelled bed for the rite of the sacred marriage as part of the new year festival.

Other deities are known from Mari. Dagon was a vegetation god, a god of food. When taken over by the sea peoples, known in the Old Testament as Philistines, he became a fish god—

their staple food—and we know him as the prototype of the merman, half-man and half-fish (Jg 16^{23}, 1 S 5^{2ff}). There was a river god Id whose name appears on tablets and in personal names, and it has been suggested that from the name of this god came the Hebrew word which in Gn 2^{6} is translated 'mist'—the garden was watered by a fresh water stream, the river god Id. At Mari, too, we find Ishtarat riding or throned on a lion, and we are reminded that nowhere in Mesopotamia in this period is an animal worshipped as the embodiment of a deity. The bull calf at Bethel was probably the empty throne of the God Yahweh, corresponding to the ark in Southern Palestine, whose lid was the empty throne of the same God who dwelt between the cherubim.

The importance of divination, mentioned by Mr. Gadd, is shown, too, by thirty clay models of livers with inscriptions dating back to about 2000 B.C. The resemblance of these models to Hittite and other specimens suggests that, just as there was a corpus of legal material common to the Near East, so also divination had its common features. But, as in Israel false prophets could be distinguished as those who cried Peace, Peace, when there was no peace, and gave to the king the answer he wanted (1 K 22), so also at Mari a senior diviner could interpret the omens in a way more favourable to the king's wishes! Many letters emphasize the way in which omens were consulted and obeyed before any military campaign or State action was begun. Diviners accompanied the armies; in Deuteronomy (20^{2}) a priest is with the army, but Jehoram had Elisha to consult, and the prophet needed a minstrel before he could give his advice (2 K 3^{15}).

Prophets, too, played their part at Mari. A tablet published by the late Professor Lods contained a letter written to the king by an official who had obtained two oracles from the god Hadad of Kallassu. These oracles had been delivered by men at the temple whose title suggests that they were cult prophets attached to the temple for this purpose. The oracles correspond closely to prophetic messages delivered in the Old Testament and claim to quote the actual words of the deity. When the prophets of Israel say 'Thus saith the Lord,' tell us of the visions they have seen and heard and use such phrases as 'standing in the council of God,' we can only guess at the psychological experiences behind such phrases, and it is of interest to find similar modes of revelation used and accepted elsewhere in the Near East. The contents as well as the form of the prophecies at Mari are comparable to those in the Old Testament: the king is told that, unless he obeys the commands of the gods, he will be rejected. 'Am I not Hadad, Lord of Kallassu, who put him on my knee' (as in Gn 50^{23}, perhaps with the meaning 'adopted or recognized as my son'; cf. Ps 2^{7}), 'and placed him on the throne of his father's house . . . I gave him a residence. As I put him on the throne so I can take Nihlatum out of his hands and what I have given I can take away. If he fulfils my desires I will give him thrones, houses, lands, and the countries from the east to the west.' A similar oracle came from Hadad of Aleppo, and Professor Lods suggested that as the early Hebrews under David, Solomon, and Ahab were king-makers and king-breakers and prepared for the great prophetic movement, so in Mesopotamia there may have been similar prophetic movements.

Excellent illustrations and descriptions of the discoveries have appeared in the *Illustrated London News* contributed by M. André Parrot who has charge of the excavations (13 October, 1934; 7 September, 1935; 31 October, 1936; 30 October, 1937; 28 May, 1938; 30 August, 1952; 31 October, 1953).

Contributions and Comments

An Alleged Semitism

THE Rev. A. W. Argyle in THE EXPOSITORY TIMES, lxvi. [March 1955] 177, criticizes a paragraph of *An Aramaic Approach to the Gospels and Acts*[2], in which Principal Black claimed as a probable Semitism the construction whereby a preposition is repeated before each noun of a series which it governs.

The repetition is indulged in sometimes by literary writers of both the classical and later periods, but the question is: Do these repetitions occur to anything like the same degree as they do in Biblical Greek? Moreover, the question of emphasis and oratorical effect must not be disregarded, as when we in English break our usual rule in order to say, 'By hook or by crook,' or, 'By land and by sea.' It is the concentration of this phrase in a small compass, which is a main feature of all Biblical writings, that confirms Principal Black's contention.

To detract from the force of this it would not be enough to quote merely isolated examples from the Classics where the preposition is repeated. We

must know, in any given book, how many times the author had the choice of repeating the preposition, and how many times he rejected it.

It is surprising that Plato was not brought forward, since the repetition of the preposition is a marked feature of his style. In the *Apologia* (apart from the quotation from Homer) he had twelve opportunities to repeat the preposition, and he did so on five occasions (27.d.8; 28.e.2; 33.c.5; 38.e.5; 40.b.5). In dialogues, such as *Laches*, this emphatic way of speaking is even more pronounced: out of twenty-one opportunities Plato chooses to repeat the preposition as many as fourteen times. But this is not usual in literary writers. Plato's instances of repetition seem to be designedly emphatic, intimately connected with the forceful speech of his dialectical method.

Mr. Argyle cites two instances from Thucydides, book i. Actually I think that there are six (out of twenty-five opportunities for repetition) in the first fifty chapters of book i., but, again, the context makes the need for emphasis plain. In i. 13 (*κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν*) the point is that Corinth's prosperity is due to her having *both* a sea *and* a land commerce; similarly i. 17 (*ἐς τε τὸ σῶμα . . .*) emphasizes the *double* self-interest of the Greek tyrants. In the example cited, i. 24, we should notice the dignified metre for ending a period. There is clear emphasis in i. 31 (*οὔτε ἐς τὰς Ἀθηναίων σπονδάς . . .*), conveying that the Corcyraeans were strictly neutral. I. 32 (*ἐς τὴν χρείαν . . .*) occurs in the dignified oration of the Corcyraeans, stressing the *double* folly of not making alliances. Turning to book ii., I find only four cases of repetition out of a total of forty-eight possibilities: they are ii. 11 (in a speech), 36 (Pericles' funeral oration), 49, 102 (*διά* only repeated once in a series of four nouns). It is a very small proportion compared with that of Biblical Greek.

Two samples of later writers must suffice for comparison. Plutarch's *Lives: Theseus* has two instances out of twenty-one possibilities: xx. 1 (but there is some excuse for repetition when a verb intervenes); xxxiii. 2 (*διά* twice in a series of three nouns). Lucian's *Charon* has no repetition though he might have used it in xiii. 16.17, xx. 2. His *Timon* has none either, with more opportunity for it.

In Biblical Greek the situation is very different. There is hardly any question of emphasis or oratorical effect here, and yet the Greek Ezekiel will well illustrate the kind of difference that Semitic idiom has made, assuming the B–text; it is still more pronounced, assuming the AQ readings. With ninety-three opportunities of repeating the preposition, the translator has repeated it seventy-eight times.[1] This is far in excess of even Plato's rhetorical dialogues, and without the same excuse. We would not expect this phenomenon to be extended quite so pronouncedly to non-translation Biblical Greek, but the influence of the LXX or of Semitic idiom generally does seem to have had a powerful effect in that direction.

A strong tendency to repeat the preposition in a series is consistently maintained on the part of the different writers of the New Testament.

There are ten instances in Mark alone (Nestle text; still more in D) out of a possible total of twenty-six.[2] Matthew has eleven[3] out of a possible thirty-five. Luke has the smaller proportion of nine[4] (or twelve, if we accept Wensinck's readings at $2^{34.44}$, 7^{17}) out of a possible fifty-five in his Gospel; in Acts it is more frequent again, with sixteen cases[5] of repetition in a possible total of fifty-six. John is the most 'Semitic' Gospel in this respect, having eight cases[6] from a possible total of only fifteen; that is, the author more often repeated the preposition than omitted it.

St. Paul is in much the same position here as the Fourth Gospel. In Romans and 1 Corinthians the prepositions are repeated in fourteen instances,[7] and omitted in only ten. He is extremely fond of such phrases as *οὐκ ἐκ—ἀλλ' ἐκ*, which are also found in the Pastoral Epistles and once in Ephesians, but we have not included this type of phrase in the count, confining our attention to co-ordination with *καί, ἤ, οὐδέ, οὔτε*. In Ephesians there are six repetitions[8] out of sixteen possibilities; in the Pastoral Epistles, four[9] out of twenty-four. Clearly, the 'genuine' Epistles have a style of their own in this respect, but not too pronouncedly.

Revelation can be classed with the Fourth Gospel and St. Paul. There are as many as twenty-four cases of repetition,[10] and only fourteen where the prepositions are omitted.

This is a fairly complete picture of the New Testament, and it is remarkably consistent.

The evidence is sufficient, I submit, to uphold Principal Black's contention that the persistent repetition of the preposition in a series is char-

[1] *E.g.*, $4^{3.16}$ *bis*, 5^{1}, $6^{11.14}$, $7^{4(7)}$, 8^{16}, etc.

[2] Not repeated in for example, 1^{29}, 2^{16} *bis* (but a set phrase: *publicans and sinners*), 3^{8} (set phrase), $6^{2.6}$, etc. For repetition, cf. Black, p. 83, and also: $4^{8.20}$, $5^{5.14}$, $6^{4.40}$, 10^{40}, 13^{9}.

[3] 2^{16}, $6^{2.5}$, 7^{16}, 12^{32}, 13^{57}, 17^{25}, 20^{23}, $23^{20.22}$, 27^{25}.

[4] 3^{19}, 8^{34}, 12^{38}, 14^{35}, 15^{7}, 16^{10}, 20^{4}, 22^{33}, 24^{27}.

[5] *E.g.*, 1^{14}, 5^{11}, etc.

[6] *E.g.*, 1^{13}, 4^{21}, 11^{51}, etc.

[7] *E.g.*, Ro 1^{13}, etc.; 1 Co 1^{10}, etc.

[8] 3^{21}, $4^{13.14}$ 5^{32}, $6^{10.12}$.

[9] 1 Ti 2^{2}, 4^{12}; 2 Ti $3^{11.16}$ (all without conjunction).

[10] *E.g.*, $1^{4.11}$, 5^{6}, $6^{9.16}$, 7^{1}, 8^{10}, 9^{21}, etc.

acteristically Semitic, and not in the same category as the comparatively rare and always deliberate classical examples. I would, however, prefer, to substitute for his 'intolerable' the word 'unusual' or 'oratorical.'

NIGEL TURNER

Derby

ὡς ἐξουσίαν ἔχων

IN the Markan account of the teaching of Jesus at the beginning of His ministry (Mk 1^{22}), we have it said *that the people were astonished at his teaching, because he taught ὡς ἐξουσίαν ἔχων, and not as the scribes*. The astonishment was, apparently, one because of the manner of the teaching rather than because of the matter. The note was *authority*. There was no appeal to other teachers. That is the way that the text is generally interpreted. The phrase is repeated in Mt 7^{29} and Lk 4^{32}. Almost invariably translations give *as one having authority*; so A.V.; R.V.; French (Dr. Osterwald), *comme ayant autorité, et non pas comme les scribes*; German (Luther's), *gewaltiglich und nicht wie die Schriftgelehrten*; Weymouth, *there was authority about it; it was very different from that of the scribes*. Swete, *Gospel according to St. Mark*, says (p. 18): 'It was authoritative . . . its note was *ἐξουσία*. . . . There was no appeal to Rabbis greater or older than Himself.' Justin, *Apol* i. 14, says that Jesus was different from the Greek Sophists, *δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν*. Fritzsche adds after *ἔχων* the words *τοῦ διδάσκειν*, and interprets that Jesus spoke *as one who had the right to speak*.

Another interpretation has been offered by H. P. Chajes, *Markus-studien*, 11, which deserves greater consideration than it generally receives. He suggests that underlying *ὡς ἐξουσίαν ἔχων* is כְּמֹשֵׁל, *as one exercising authority*. For that, Chajes would read בְּמָשָׁל, *in parables*. That would fit in with the interpretation of the Evangelists that Jesus generally taught in parables.

But there are two difficulties in the way.

(1) The evangelists all say that the people were amazed (*ἐξεπλήσσοντο*). Bound up with that, there is more than surprise: there is an element of wonder and awe. An audience might be surprised at a graphic and pictorially minded teacher: they would hardly be struck with amazement.

(2) There is ample evidence that the Rabbis, even in the time of Jesus, used the parabolic method of teaching. It was commonly used in the synagogue. Proverbs and parables were more common in speaking than in writing, which explains why we have few in Rabbinic literature. But there are some. Bugge, Fiebig, and others have studied them with great advantage to Christian scholarship. Jesus owed His parabolic style to the Rabbis. Fiebig says that many parables were a regular tradition, on which Jesus drew; as well as His disciples and the Rabbis.

It was not the pictorial method of Jesus that surprised the audience; it was the ascription to Himself of powers more than those belonging to an ordinary person. Chajes is probably right in seeing במשל behind the Greek, and wrong in altering it to במשל. The translations are generally wooden in the extreme. *One that had authority* indeed! The translation should be bold and clear, *like a king*. Jesus did not speak as a teacher, but as a king. Mark has missed the point of the original, Matthew has followed him, and Luke has been, worst of all, *ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ*. This interpretation as *a king* fits in with other things in the gospel story, such as the freedom of Jesus in dealing with the Torah, and the determination of the Jewish authorities to charge Him with high treason. Jesus appealed beyond the king's writ to the king, and He was the King Himself.

מָשַׁל is the regular word in the Old Testament for *to rule, to reign*. The participle מֹשֵׁל is used as = *ruler*, in Is 16^{1}, מֹשֵׁל-אֶרֶץ; and elsewhere. The participle is used by itself as meaning *king, ruler*, in such instances as Is 14^{5}, 49^{7}, Jer 51^{46}.

H. J. FLOWERS

Swansea

Entre Nous

London Missionary Society

The tri-jubilee of the London Missionary Society, celebrated in 1945, could have no better permanent memorial than a completion of its history to that date. For this we have had to wait a further decade, but the book—*A History of the London Missionary Society, 1895–1945*, by the Rev. Norman Goodall, M.A., D.Phil. (Oxford University Press; 42s. net)—proves worth waiting for. Dr. Goodall worthily continues Richard Lovett's two-volumed history of the first century and gives us a book with a wealth of material for detailed reference. For example, something like five hundred of the Society's missionaries are mentioned individually. To most readers it will matter more that he gives a conspectus of the half-century's efforts in every field, an appraisal of achievements,

and an indication of trends. Dr. Goodall served for eight years as Secretary to the L.M.S., and for the succeeding eleven years as Secretary to the International Missionary Council. This experience provides him with unique equipment for his task, and for seeing the work of this one Society within the context of the whole campaign. The book, both in its point of view and in its judgments, is one which only a statesman of the missionary and ecumenical movements could have written.

To me there were three prevailing interests in reading its pages. The period 1895–1945 sees much of the pioneering already accomplished, and the task now becoming that of building up the Church. I wanted to trace the outworking in this new setting of (1) the L.M.S.'s underlying Congregationalism, (2) the *Instructions* of 1866, emphasizing ' self-support, self-government, self-propagation,' and (3) the *Fundamental Principle* of 1796, ' not to send Presbyterianism, Independency, Episcopacy, or any other form of church order but the glorious Gospel of the blessed God to the heathen.'

The first, Congregationalism, as one might have expected, does not seem to show up too well among primitive peoples. An L.M.S. missionary once said to me of his district, ' Congregationalism ? They're not up to that yet.' With the conversion of King Khama of the Bamangwato, Congregationalists were faced with something disturbingly like a Constantinian victory, and an ' excessive individualism ' seems to have stood in sharp contrast to the structure of the tribe (p. 285). Individualism among the missionaries was criticized by a Commission in Rhodesia in 1905 as ' democracy run wild . . . one set of men overturning the plans and work of their predecessors ' (p. 289). In Samoa the Church was too much associated with the whole community for ideas of ' the gathered company of believers ' to be effective (p. 367). In the West Indies ' Congregationalism conceived largely in terms of local independency was ill adapted to the character and circumstances of the Christian community ' (p. 445). On the other hand, it is easy to recognize the best of Congregationalist tradition behind the Directors' prophetic report in 1903 on race relations in South Africa : ' The large majority of the white population feels that the native races are not fit for political rights . . . education . . . skilled labour. It is not the business of the missionary society to enter the political arena, though it has been necessary in the past, and may again be necessary, for it to be the vindicator of the rights of the native ' (p. 247).

My second subject of interest (what the Chinese are now calling ' the three-selfs ') appears to come nearer to fulfilment. Self-propagation can to some extent be measured in the numbers of indigenous Christian workers. In these fifty years, ministers were multplied by two and a half, and other male church workers by five, teachers doubled, and women workers increased five-fold. This last, Dr. Goodall wisely remarks, is significant of ' the revolution in the status of women . . . one of the most far-reaching consequences of the Christian movement.' He concludes, ' The dominating factor in the Christian scene at the close of the story was not the foreign mission but the indigenous Church. . . . This was the great event of the period ' (p. 449). Self-support was achieved in Samoa, in parts of South India and Madagascar, and in certain city congregations of the China field, but at the end of the period all Protestant missions had to confess failure in this respect on the part of eighty-five per cent of their congregations. With regard to self-government it is surprising to see again the primitive population of Samoa ranked with stronger centres of work in India and China, as self-governing churches, while this development lags in Madagascar and Africa.

In some ways my third subject of interest comes off with greatest credit, the *Fundamental Principle*. Some of us may doubt whether it was ever possible to carry ' the glorious Gospel . . . to the heathen ' without any semblance of church order. The Church is part of the gospel. The first baptism from among the heathen meant that the Church had arrived, and, willy nilly, in a form which could be labelled as one of the supposedly discarded -isms. Yet behind this negative attitude to church order, the *Principle* did imply this positive faith concerning the Church, that its local manifestation was to be ' agreeable to the Word of God ' and due to God's leading as that Word was locally interpreted.

Faithfulness to this *Principle* accounts for the honourable place which the L.M.S. has taken in union schemes in many lands. As one would expect, the *Principle* is carried farthest in the scheme which goes farthest in its achievement, resulting in the Church of South India. In 1930 the scheme was at a stage when Congregationalists of Great Britain expressed a fear that Congregationalism was not being adequately safeguarded. The Society, in communicating this adverse opinion, was able at the same time to state, ' It would be an offence against our highest ideals if the L.M.S. should ever stand in the way of . . . the autonomy of the Indian Church under the Spirit of Christ. . . . Our one desire is that India may take Christ to her heart, and that He should lead her people. . . . We can say from our hearts, " Grace be with all them that love the Lord Jesus Christ in sincerity." ' That is spoken not only in apostolic words but with apostolic spirit. Happily

the final scheme did win confidence from L.M.S. supporters, but there was never any doubt that the ultimate choice lay in India.

Criticism can only be of a few details. I found only one misprint (p. 354), and one misquotation (p. 238)—the Chinese prayer-call of 1928, which should be 'Lord, revive Thy Church, beginning *from* me.' One or two phrases are not of the happiest, for example, 'general practitioners' (p. 199), and 'minimum of variety' (p. 385).

Let me close with the quotation of an L.M.S. pastor on a South Sea Island at the beginning of the Second World War (p. 395): 'Do you think it would help now if some of us went over to Europe and reminded your people of what Christ has done for us and what He may do again for the countries of the West?' As well as being a valuable contribution to Church History, this book is such a reminder, and it does so help.

JOHN FOSTER

The Preachers and the Critics

It sometimes happens that it needs a stranger to take a really balanced view of a situation. Mr. William B. Glover, M.A., Ph.D., is an American scholar but he has written a fascinating account of *Evangelical Nonconformists and Higher Criticism in the Nineteenth Century* (Independent Press; 17s. 6d. net). Before 1880 were the days of what Nels Ferré calls 'the precritical acceptance of the total Bible as infallible revelation.' From that time onwards the critical view more and more came to hold sway.

Apart altogether from the factual erudition it contains, this book teaches us certain very valuable truths.

It teaches us, as Lecky said, that 'the success of any opinion depends much less upon the force of its arguments than upon the predisposition of society to receive it.' It was the advance in the study of history and the discoveries of science which built up a mental climate in which the literal inerrancy of the Bible could no longer be held.

It teaches us that an opinion will gain its acceptance more from the character of the man who advances it than from any other single cause. It is extremely probable that the critical view of the Bible would have had a much harder battle for acceptance if many of its protagonists had not been men of an evangelical faith. Robertson Smith, W. G. Elmslie, George Adam Smith were all evangelicals, and people felt that if men like these could accept the critical view of the Bible it could not be so unholy a thing.

It teaches us what an ugly thing theological hatred can be. Lord Shaftesbury denounced 'Ecce Homo' as 'the most pestilential volume ever vomited forth from the jaws of hell.' There was a certain Dr. Alexander Thompson, who taught in the Lancashire Independent College, who borrowed Wellhausen's 'History of Israel' from the library, and steadily declined to return it—'the students might be hurt by it; to him it would do no harm.'

It teaches us that if we want to win men to that which is new we must hasten slowly. Many of the men who were in the end to win acceptance for the new views—notably A. B. Davidson—were slow to put themselves into print. 'There is no doubt that the caution of these men contributed far more to the eventual acceptance of higher criticism than an aggressive attitude would have done.'

It teaches us how long it takes for new things to penetrate to the Church at large. 'At the end of the century the Sunday School teachers were still teaching the Bible in the old way even when the pastor in the same Church was an unabashed follower of the higher critics.' That is still true.

It teaches us that nothing can take the place of certainty in the voice of the preacher. 'Effective preaching is the affirmation of certainties, not the presentation of plausible theories.' As Gavin Carlyle said: 'If the preachers speak of mere speculation, whose heart will be moved and whose soul will be touched?' That great expositor Alexander Maclaren accepted the new learning but did not try to transmit it. As Robertson Nicoll said of him: 'I believe that he could not bear to be away from the true work of his life—the exposition of triumphant certainties.'

It teaches us that in the end more than scholarship is necessary. Oddly enough it was Gladstone who said: 'Such a question as whether the closing verses of St. Mark's Gospel have the authority of Scripture must be determined by literary evidence as much as the genuineness of the pretended preface to the *Aeneid*, or of a particular stanza of *Catullus*.' But as Floyd V. Filson wrote in our own day: 'Because I believe that this is one of these life issues on which there is no valid neutrality, I hold that we cannot complete the task of scholarship without working into our picture a personal response for or against the New Testament explanation (of the world).'

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